

OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH:

HEATING OUR HOUSES IN WINTER.

Those who are building new homes or repairing old ones will find the following article, contributed to the LIGHT OF TRUTH by one of the most able sanitarians, of great value. Of all others Spiritualists should be the first in the knowledge and practical application of the laws of health.—Ed.

One of the most difficult matters to settle properly, is how shall we heat our houses so that we can remain in them in comfort during the cold weather, and at the same time have abundance of good air to breathe, and to be sure that the health of the family in no way will be lowered. It is safe to say the problem has not been perfectly solved, although many attempts have been made. There are now in general use six different methods of house-heating.

1st. With open fire-places. This is the oldest of all methods, and, in a rude way, has been and is still in use among savage and half-civilized nations.

2d. With stoves. This method has also been long in use and is still very common.

3d. Heating by a hot-air furnace situated in the basement, with pipes to convey the heated air to different parts of the house.

4th. Heating by steam.

5th. By hot water.

6th. Partial heating by sun.

Let us consider them in detail.

The most cheerful heat is that which comes from the open fire or grate. The radiated light from the burning coal or wood acts like sunshine upon the inhabitants of the room. It is a direct and powerful stimulant to the nervous system, and highly promotive of health. For invalids, for the old and infirm, the open fire has many advantages which no other method has. It also promotes, without much trouble, good ventilation. The objections to it are its great expense of fuel, as at least nine-tenths of the heat escapes up the chimney. There is also another objection more potent in very cold weather and in our coldest climates, that it does not perfectly heat the house or the room. This objection does not apply in milder climates and in early Fall or Spring, when only a moderate amount of heat suffices. The heat also is not evenly distributed. The floor is generally cold, and the face and eyes are too much exposed to the strong radiated light and heat. Notwithstanding these objections, open fires will be used so long as fuel can be afforded for them.

7th. Heating by stoves is also well-nigh universal in civilized lands. They are very economical of fuel and will warm a house thoroughly. If proper attention is given to ventilation the air can be kept fairly good, but not so good as with the open fire. The absence of radiated light is a serious defect, for this light acts psychically on the nerves, producing cheerfulness as before stated.

The objection to the stove is that it is dirty, and that it may leak through cracks and badly made joints some of the carbonic oxide, carbonic acid, and other products of combustion escaping into the room, all of which are poisonous in a high degree. Stoves which have open grates and give some light to the room, being, so to say, modified fire-places, or a cross between a stove and a fire-place, are better than stoves of the ordinary kind.

Heating by the furnace in the basement has some advantages. It saves carrying the coal all about the house, and this is a real saving. A good furnace well managed will heat a house fairly well, but not perfectly. The upper rooms get too much, the lower ones too little heat. Furnace air is altogether too dry for health. I have often tested and sometimes found the relative humidity of the air as it comes from the register only 10. Whereas for respiration it should be 60 or more, but as the hot air from the register mixes with the air of the room and with the air brought in by ventilation, this defect is partly remedied. As I write these lines in a room thus heated, the relative humidity is about 50 degrees a few feet from the register, but the air from the outside is supplied in abundance, and there the relative humidity is over 90 degrees.

The other defects of the furnace air are that it brings in dust, that some air from the cellar is sure to find its way into the hot air chamber, that the furnace may leak and thus bring air from the coal pot up to the rooms. When run by servant girls, or those with no knowledge of how they should be managed, they fail to do perfect duty. Good furnaces well managed, combined with an open fire in the main rooms, however, furnish a very satisfactory heat. The open fire does not need to be a very great one, just sufficient to finish what the furnace does not do and give light and cheer as well as ventilation and a little heat. As for steam, I have no respect for it. It can never be perfectly satisfactory. It takes too long in the morning to get up any heat and you freeze till noon, and when the heat is once up you can't stop it, so you get too much in the afternoon and at night. In immense buildings used for offices and not occupied at night, it has its place, and Mr. Skilton has recently invented an arrangement for bringing in cold air directly on to the steam-heated radiator in the room, which causes a great improvement to the air heated by steam.

Mr. Skilton's method consists in bringing the outside air directly into the room around the steam coil or pipes which are neatly encased in some sheet metal. I have seen his method in several buildings, and he is certainly able to distribute the heat well and with the air very much better than when the heat is by radiation from the steam pipes alone.

Heating hot water has come into use within a few years. This method is rather more expensive for the apparatus than for hot air, but put in when a new house is built, it would not be more costly than steam. I can not speak of it so much from personal experience as from the other methods, but from all I can learn it promises to be a very nearly perfect method. A writer who signs himself a "Family Man" gives his opinion of hot water heating in the *International Journal of Surgery*, from which I quote as follows:

"I believe that hot water warming, properly constructed, is the most economical and healthiest, and most convenient method of producing artificial indoor warmth. I almost think I know this, because I have experienced it. I am warming my house with the Direct system; not because I have any objection to the Indirect, but because the Direct seems to be as good as the Indirect, and is certainly more economical. Simply to give a little information, which may not be possessed by every reader, I will state that the Indirect system, so-called, consists of having coils or stacks of pipes placed in the basement, the air reaching these pipes by coming from the outside through air boxes, passing over the hot pipes, and rising through regular register shafts through regular registers into the room, while the Direct system of heating consists of having radiators in the room, the radiator being fed directly with the hot water, coming from the hot-water boiler. The radiators in my rooms are close to the walls, are not in the way, and by neat and pretty decorations are ornaments, rather than otherwise. The water in the radiators can not reach a point higher than 212 degrees; I seldom allow it to get as high as 200 degrees. I can warm my house in moderate weather by bringing the water to 150 degrees. In the Spring and Fall I find that a temporary fire, even made of kindling wood, will bring

the water to a sufficiently high temperature to take the chill off my house, and in no way make it uncomfortably warm. The hot-water system can never burn or overheat the air, for the extra radiation and comparatively low temperature of the water distribute the heat evenly, warming every room throughout, without any room being much warmer in one place than in others. The wind outside does not influence the effectiveness of the hot water system, for the hot water will reach a cold room as readily as a warm one. My house is entirely free from dirt and ashes. Coal gas can not reach any of my rooms. The temperature is always warm, never hot. The boiler is very easy to take care of; fully as easy as a furnace, and it does not burn over two-thirds as much coal to do what a furnace can not do. The Indirect system has its advantages over the Direct, or rather certain people consider the Indirect system more healthful, and that it presents more ventilation. Good judges, however, who have looked at the matter in an unbiased light, are of the opinion that there is comparatively little difference between the two systems. If one is willing to go to the extra expense, and is much in favor of the Indirect system, the Indirect system is to be recommended. The radiators and pipes in my house are always filled with water, and can be filled in less than five minutes. Rusting is impossible, and I can, in less than five minutes, draw off all the water, removing all danger from freezing should I wish to vacate my house temporarily."

"I am using a boiler which seems to me to be the most practicable one on the market. This article not being an advertisement I take pleasure in not mentioning the name of the same, but simply as a guide to others who may not have experienced my experience, I will state that my boiler is constructed out of the best quality of cast-iron, which I selected for the reason that cast iron will not rust out one quarter as fast as wrought iron. This comparison of rusting has been established by scientific fact, and does not even need discussion. My boiler is made on the vertical tube pattern, presenting the most effective heating surface to the fire, and its upright circulation brings the water rapidly to the boiler, beats it rapidly, and rapidly sends it all over the house, returning it as rapidly to the boiler to be reheated. My boiler is covered with three jackets. Virtually, it wears three suits of clothes: a vest, a coat, and an overcoat, which acts upon it the same as clothing does upon you and me—keeping inside the heat, and preventing radiation. My cellar is always cool, the heat coming from the boiler being only sufficient to keep articles in the cellar from freezing. The smoke-pipe is cool enough to put your hand on, with the hottest fire in the boiler. All the joints are screw-joints; I have avoided the so called packed joints, which are sure to rust and leak."

Hot-water heating is well adapted to country houses, to those with a small number of rooms. If I were building a house I certainly should consider this method thoroughly before adopting any other.

Finally, a house may be partially heated by the sun, and in this way some fuel saved. Methods of securing sun heat have not yet been devised so as to get its benefits. Prof. Morse some years ago made some attempts in this direction with partial success. This part of the subject I leave for the present.

Without desiring to advocate any method beyond its merits, I advise any one building a new house or planning new methods for heating an old one to investigate the matter thoroughly before making a final decision, and doing it with special reference to health as well as comfort.

M. L. HOLBROOK, M. D.

Editor of the *Herald of Health*.

New York, Dec., 1892.

Written for the LIGHT OF TRUTH.]

PLEASANT READING. No. 3.

BY ARLINGTON.

I was looking over the morning papers, and I thought what would an inhabitant of another planet, dropping down here and having ability to read the "Morning Edition," think of us? The doings of the country yesterday and last night had been faithfully recorded, and what a day and night it had been! The printers were proud of it, for they made display headlines and leaded the most dreadful accounts of it. There had been several murders; robberies innumerable, knifings, cuttings, brawls; a lynching described as "slipped off;" an account of an assault on a defenseless woman; catching the villain by the crowd and hanging him; a strike (that would be a hard word for my imaginary inhabitant of another planet to understand); a battle fought between Christians and savages, in which the latter were blown out of existence by shells; official corruption; defalcation; trains held up by highwaymen; pages devoted to the pageantry attending the funeral of a snob, and not a line in praise of goodness; not a good action recorded; not the incentive for a benevolent act finished.

I said once to the editor of a leading city journal, "Why do you not make mention of the good as well as the bad? Why not have a column or two giving items of the charities and humanities?"

"They are expected," he replied, "and would be of no interest. Our readers want the rascallities, and we furnish them."

Well, there is one paper that deals with the humanities—the LIGHT OF TRUTH, and leaves the daily journals the rascallities.

My "inhabitant of another planet," were he to read its bright pages, would form a good opinion of its people.

Perhaps I ought to make a distinction in newspapers, for there are papers and papers, and the Sunday editions of some of them are wonderful for size and contents. It is discouraging to take one up with its forty-eight or fifty-two folio pages. Impossible to read it through in a week; next to impossible to find anything you want in it.

Such a paper will keep a reader from meeting. It is made to do that, and the preachers do well—if they intend to continue preaching—to howl down such rivals. When we look over one of these the wonder is where material can be obtained for the next.

The election having passed, partisan lying has ceased, except where it is necessary to lie to get out of former lying. The periodical "saving" and "ruin" of our beloved country is a farce we all delight in, and adds spice to a life that would be otherwise monotonous. We get up a "campaign of education," and no telling where the people will get educated to. "A little learning is a dangerous thing." We like our own, as the old colored man said when called in to see the new baby. "What do you think of it, Uncle Jackson?" asked the mother. "Lor' sakes, it's de prettiest baby I ever seed—for a white baby."

We have no censorship of the press, and a paper is what its editor chooses to make it, which will be as nearly what his readers demand as possible.

The Catholic Telegraph would have this different. It says: "The Church is the only authority competent to exercise the censorship of the press, for the Church is divinely commissioned and protected for the supervision of thought and opinion. This duty she can perform only through her bishops, who are the teachers, informers, and directors of the water in the radiators can not reach a point higher than 212 degrees; I seldom allow it to get as high as 200 degrees. I can warm my house in moderate weather by bringing the water to 150 degrees. In the Spring and Fall I find that a temporary fire, even made of kindling wood, will bring

the water to a sufficiently high temperature to take the chill off my house, and in no way make it uncomfortably warm.

The Spiritualist who is able to read Spanish has a feast set before him by a dozen papers published in various countries. Among them is the *Krista*, of Havana; *La Irradiacion*, Madrid; *La Nueva Alianza*, Cuba; *La Fraternidad Universal*, Madrid; *Verdes de Luz*, Brazil; *Constancia*, Buenos Ayres; *La Verite*, Argentine Republic; and *Krista de Estudios Psicologicos*, Madrid.

From these journals it is evident that the Spanish speaking people are becoming interested in the phenomena and philosophy.

The Brazilian paper has a long article on the doctrines of Spiritualism, and concludes that a Spiritualist must be a "good man." That is a most correct conclusion, and one long endorsed by Spiritualists. A true Spiritualist must be a Christian and a little more.

It strikes one from an infidel standpoint as exceedingly curious that a large syndicate of papers publish the sermons of Talmadge, which have the merit, and no more, of negro exhortations. That they are published shows that there is a demand for them, which is a sad commentary on the intelligence of the public. There were Talmadges in the past, and Peter Lombard was a duplicate, as a specimen of his eloquence take the following:

"What did the Redeemer do to the despot who had us in bonds? He offered him the cross as a mouse-trap, and put his blood on it as a bait."

Felix Adler well says of the priestly caste: "If we lift the veil of sanctimony which hangs around the priesthood where is the sense of Godship? We see nothing but illusion, delusion, and barren self-deception. Not to the man, but to the office does the name belong. The idea of direct relations with Deity, the authority to bless, aye, and to curse, are among the causes of these conditions. Blood-stained and black with vice are the annals of the frantic and vicious priesthood."

Written for the LIGHT OF TRUTH.]

A SATISFACTORY PRIVATE SEANCE.

J. B. DANIELS.

On November 27th, at the home of the medium, Mrs. Helen Fairchild, of 1149 Broadway, Denver, Colo., there occurred in my presence such wonderful manifestations of spirit power, in the phase of re embodiment that I am impressed to relate the occurrence, as worthy of publication in the LIGHT OF TRUTH. First, I should state that at a seance held by Mrs. Fairchild three days prior, I was solicited by a dear spirit friend to arrange for a private sitting with the medium at an early date; also by a strange spirit who came to me, giving the name De Witt Clinton. Afterwards I learned the stranger to be the spirit of the eminent statesman of that name, of historic fame, prominent in the early days of our republic. It seemed that he was conversant with a part of my life-history; said that he had been attracted to me six months prior to the time I commenced the investigation of Spiritualism. This would be nearly three years ago and soon after the time my wife passed into spirit life. In compliance with their request I engaged for and had a sitting the following Sunday at 10 a. m., the phenomena of which I am now to relate.

Soon after being seated in the seance room the medium was entranced by her control, "Forest Queen," remaining under control and outside of the cabinet during the seance. Soon I heard the voice of "Black Hawk," the now famous cabinet control of Mrs. Fairchild. He came close to me, and after his usual salutation made remarks about the fine weather—noticing the fact that I came from home without my blanket, (referring to my overcoat). After predicting good things in store for me in life he returned to the cabinet, when soon after my dearest personal friends began to manifest. But before I narrate events in the order of their occurrence, it will simplify if I name two spirits, Grant and Mamie, twin children, who, thirty years ago, passed into spirit life, in extreme infancy. In our ignorance of nature's laws they were not regarded in our home as living entities. Two years ago they made themselves known to me, giving their names. Six months thereafter they came to me in the form, in a strange place, announcing their names. No mortal knew of them but myself and three far-away friends. They came a number of times, so strong and perfect in organism, that I could even make a study of their individuality; and now at this time, as they come to me re embodied, claiming their relation to me, I know them to be my children, and can safely affirm that a knowledge of their history for the past two years as known by myself would prove to the most stubborn Agnostic the truth of spirit-return. Grant was the first to come from the cabinet. He came to where I sat, took a chair by my side, and in a most familiar and natural way conversed for several minutes, and returned to the cabinet. He soon came again and occupied the same chair, expressing the grateful pleasure it was to him that he could come with such ease. And, on again returning to the cabinet, Mamie came in such perfect form that as she sat by my side, in easy conversation, she seemed to me for the time mortal, and in her exceeding beauty of mind and person, no thought of untruth could obtrude in my mind to mar the pleasure that came to me. After returning she soon came again and seated herself on my left. Immediately my spirit wife, who passed over three years ago, came and took the chair on my right, leaning against me, resting her cheek on mine, while Grant stood in front, all remaining for about ten minutes, conversing freely, and in a manner natural. They seemed impressed with the wonderful phenomena as much as I was, afterward expressing surprise at that which was produced at the seance, and overjoyed with the conditions that gave them such freedom, as once expressed by Mamie. All here is so pure and sweet, and the situation was bewildering, and in very truth, for the time, I believed myself in the borderland of the spirit realm.

Soon after came our daughter, Emma, who also passed over in infancy. She talked freely and as natural as the others, but evidently not having the strength soon returned. I was now startled by hearing the jingling of the gas-fixtures over head, when suddenly Black Hawk came from above, directly in my front, noticing in a quaint way his colliding with the gas fixtures in his descent. Mamie now came saying, to me, "grandma is here," and, conducting me to the cabinet. There met my sainted mother and listened to her words of love, encouragement, and blessing. Soon after returning to my seat two Indian forms, male and female, came. The male, after his salutation, stood silent by my side, while the female kneeled at my feet, resting her hands on mine, leaning on me so that I could rest my face on her head, thereby noting the texture of her hair, which was long and black, and what is unusual with an Indian, very soft and silky. She was dressed in Indian costume, but her robe was of the finest texture. While thus kneeling, in trusting manner, in Indian dialect, she made known to me her relationship as guide. There was in her manner and conversation a degree of refinement that can only be attributed to an advanced spirit. I have received a characteristically written message from her since, and my spirit friends are profuse in her praise. I am also to understand that the male Indian comes to me in the character of a spirit guide.

After these two returned to the cabinet, spirit Charles H. Foster, the well-known medium, came. When he gave me his

name I got up to meet him. First, I should state that a few days prior to this time, while attending a circle at a friend's home, a child medium ten years old gave me the name of Charles Foster, who desired to be recognized. On my failure to do so I was informed that he would meet me at the next meeting. There was also on another occasion that I got the name, but as I never knew Mr. Foster in earth life I could not give recognition. The significance of these two calls are now made plain. His conversation related largely to personal matters. I was greatly impressed with his presence and the import of his message, and have received a written message from him since. My spirit friends tell me that he was deranged when he passed over, but his mind is certainly clear enough now. It was at the instance of Foster and De Witt Clinton that my spirit friends solicited the holding of private seance. Near the close two ancient spirits, a male and female, came from the cabinet together draped in robes of dazzling whiteness and finest texture. The male wearing a crown glittering with gems. There was only one of singular shape in the crown worn by the female. I asked of her its significance. She pointed her finger upward. Forest Queen said that when she came again she would talk and explain all. She came near me and threw her outer robe over me, allowing me to examine it. During all this time a bright star stood over the cabinet. At a subsequent sitting the star passed to different parts of the room, at times quite near me. At this sitting the female giving her name as Sylvia in answer to my query, made the astounding statement that she had been in the spirit realm more than two thousand years. Her manner to me was affectionate, and in some manner and for some purpose is drawn into my life, the import of which is yet to be explained. I should state that at this seance Mamie materialized quite near to me, coming up quite slowly from near my feet, giving me ample time to witness the phenomenon. She took a chair at my side and conversed for several minutes.

In my fear to overstep space in your paper I omit part, and fail to give full import to all that transpired. I will, however, mention a spirit weaving out several yards of gauzy cloth, after which I was allowed to examine it. After being put around me, she draped her own person with it and passed into the cabinet; also at one time while talking with a spirit in front I felt the hands of one from behind my chair, treating my ear for deafness. He did not pass from the front, and necessarily must have materialized behind me.

In conclusion I will say that I can affirm that no mortal was in the room but the medium and myself during the seance, and she remaining in my presence all the time. The phenomena were resultant entirely from spirit power, and, as I believe, in accord with nature's laws. The subtle force, as yet only known to incarnate human spirits, whose mission is yet to break every cruel bond of creedal superstition. I give this in the cause of truth, and have written without embellishment. To bigotry and ignorance, where naught is truth that does not come into a personal experience unsought, and to wise D. D.'s, who meet in session to learn to discuss how best to modify the comforting doctrine of infant damnation, this recital will have but little meaning. To the earnest, thirsty soul seeking for truth, however, this comes as a bright gem, making clearer that grander truth and priceless gift, immortality.

Thought-Transference or Coincidence, Which?

(To the Editor of the LIGHT OF TRUTH.)

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2 p.m. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: They must be germane to Spiritualism. 2. Must contain one enquiry only. All personalities must be avoided. 3. The name of the questioner must be attached. 4. The

Mrs. A. E. Kirby, Medium. Mrs. J. Clegg Wright, Chairman.

ANS.—In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to receive in these columns.

All communications concerning this department and questions from abroad must be addressed to C. C. Stowall, Room 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday, December 20, 1892.

PROLOGUE.

Whilst the spirits are rejoicing at the advancement which mortals are making—comingling their joy with your joy—the sound echoes back and forth from the north to the south, and from the east to the west; and as each spirit incarnated looks up towards the spirits freed from the body, the latter reach down and meet them in joy and gladness, trying to guard them and direct them to a higher and truer life; trying to teach them grander lessons than they have ever been taught; trying to teach man his own responsibility; trying to teach them the necessity of loving their brother more and more; trying to teach them to throw out holy, pure thoughts, that those who are lower down may be brought up by the thought element that you and the spirit world throw out toward them. And, friends, as we feel so happy this afternoon to meet you here, we wish to say that we will try do all we can to repay you for coming. We will help you as best we can to answer your questions, and try to bring you new thoughts and to help you up that you may help your brother, and that each one climbing the ladder of knowledge may by-and-by enter the realm of bliss educated spiritually. There is nothing so sad as a spirit freed from the body ignorant of spiritual things—held down by dogmas or creeds, fearful to investigate for fear of doing wrong and bringing upon him self dire punishment. O friends, how rejoiced we are in spirit to know that hundreds and thousands daily are opening wide the gateway for the angel friends to enter, and teach them new truths, and teach them to be wise, to know themselves, one of the greatest duties of mankind. Yes, friends, each one of you who has received this positive proof of eternal existence, each one of you who has held communion with your loved ones should not hesitate to tell it to those with whom you come in contact. You should say "come with me that you may see, that you may hear and know that at some time in some place you must face truth when liberated from your body, you must stand face to face with your loved ones. If you do not know these truths come with me that you may learn." We pity every one who enters the spirit life ignorant, for it is not always their fault. But friends, let no one hold you by authority, come out and view the truth and clasp hands with the spirit friends who stand beside you rejoicing in the liberty of the spirit.

QUESTIONS AND ANSWERS.

QUES.—What is the position of the spirits, so far as your observations extend, upon the policy of the Roman Catholic Church in the United States.

ANS.—My dear friends, we, as spirits from the other side of life, looking down upon you, yea, mingling with you day by day, and witnessing the struggle that is going on against liberty of thought, against liberty of the religious world, are banded together to prevent any such calamity as combination of Church and State from coming to the United States. Let those who hold to Catholicism worship in their own way, but let them not interfere with those who have a more liberalized religion. We would say let every Church attend to its own business. The spirit world has drawn closer together in order that it may help you in the coming crisis, for there is a crisis close at hand. There is a time coming when man will have to step forth and declare that he is free to think and to act as he pleases, and we will strengthen and help you when the time comes. It will be a trial for the souls of men. But, if you ask me who will conquer, I will say to you that truth prevails forever; all else will fall. So, looking down upon the earth plane and seeing the clouds arising, possibly not larger than a man's hand, but still seeing it rising, grasping, first one and then another of the privileges of your free country, seeing them trying to control your schools, and trying to force men and women into the Churches, we come close to you that we may unseal your eyes and open your ears, that you may see and hear the roar of the coming tide, that you may not be caught asleep, ready to meet the foe, and say thus far and no farther. This is the work of the spirit world. See to it that they gain no power over your schools, and set to it that you have free education, for in education is your salvation. O, friends, they will undertake something so mighty that it will fall back and crush itself, for the spirit world will be as an army, and it will be as of days of old. Yes, you will come and hold back the enemy until you will have reinforcements from the spirit side of life, and these will help you up and out of this dire calamity which seems to be approaching you, and truth shall conquer, and this shall be the land of the free forever.

QUES.—In LIGHT OF TRUTH, November 26th, on the subject of obsession, a spirit states that he took possession of another person's body and lived in it for three years, and left him in a strange place where he knew no one and could not recognize the condition he was placed in. In cases of obsession, what becomes of the spirit in the meantime of the rightful owner of the mortal body? Does he or she advance or regress in life?

ANS.—In answer to this question, friends, I will say, as I stated on a recent Tuesday afternoon, that the spirit for the time being was held prisoner in his own house. It is as one asleep. There can be no possible advancement for the spirit so held. The spirit that takes possession of the body is the one that rules it as long as that spirit can hold the body. If the spirit belonging to the body should become conscious of his condition, and should struggle to free itself, unless the spirit that holds it becomes weakened, or the spirit so held becomes stronger in will-power, it cannot be liberated. But should the spirit awake or be helped by other spirits to awake, or be able to act for itself, or bring forth strong will-power, it might release itself from this spirit, or might be able to compel the intruder to leave the body. There is no advancement for any spirit held in prison.

QUES.—For over three years I have been controlled to speak in a foreign language, and have been promised for the last two years that in a short time I would speak English. I do not realize that I have progressed satisfactorily in that direction. I am always conscious, and never refuse to be controlled. The control I believe to be of a high order. Can the control of this circle tell me why my controls do not or can not speak English through me?

ANS.—The controls which hold this man must be spirits who have never come in contact with spirits who converse in this man's language. Consequently they bring to him their own language. I would advise the gentleman to seek some who can interpret this language, or, if not that, to request his

control to bring to him some one from the spirit side of life who would be enabled to interpret the language given. I have seen this oftentimes. Some times an Indian will take possession of an organism, who cannot speak the English language. He will talk in his own language, and keep it up for a number of years, until finally, by coming in contact with other spirits and also individuals upon the earth plane, he learns to converse in the English language. So the spirits who hold this man may finally learn to speak his tongue. It may take them a long time to learn it, but by and by they will learn it. If he should tire of this, I would advise him to seek some one who will throw the hypnotic power over him, or produce a mesmeric sleep, and thereby put around him other conditions whereby his controls will be able to do better by him.

QUES.—If spirits deny a creator, do they accept Darwin, Wallace, and Spencer's doctrine of evolution, or is there an evolution of species under its own distinct laws? Dennevolution. As humanity derives consciousness from the soul, is there an evolution of the soul?

ANS.—All spirits and Spiritualists hold that what is has always been in some form. I cannot say that I endorse all of the ideas of any of the parties spoken of. I am a spirit. I know that I have eternal existence. I have been, am, and will be, and I know we have evolved out of one condition into another, and as we involve and evolve out of conditions, we grow higher intellectually, which is proven on your planet, for the man of to day stands high in intellect. Fifty years ago no man upon the face of your earth plane would have accepted many things which are in common existence to-day. And, in speaking of species, we would say that all species, whether animal, human, or otherwise, fill in their places in harmony with nature, and become more perfect as the years roll round. I may surprise some of you when I say that we have animals in spirit. But there is nothing lost in nature, not an atom of that which is can possibly be annihilated, and what is to be is here at present, because you have within yourself, as it were, that which will be in the eternities. What is to day has always been and always will be. These questions are more than I can possibly even touch upon to-day, but remember that you must grow wiser and better. Evolution is eternal, it is eternal progression from the lower to the higher condition in all conditions of life. To day you have not men who would kill you and eat you in this part of the world, as long ago, although there may be such on your planet where men are ignorant and have not the advantages you have had. What has brought you up out of this? It is the evolution of the soul.

QUES.—What is the mission of Spiritualism in individual salvation?

ANS.—The mission of Modern Spiritualism in individual salvation is to teach man his own responsibility. Man has been taught that he dare break the law, that he dare live a careless life, that he dare do many things providing that before he has passed over to the spirit side of life he would say "I believe upon Jesus Christ," and then he would pass into the realm of bliss. But should he pass out without saying I believe, then would he be sent to a place of punishment. But, friends, this is not true. I taught this doctrine myself, because when I sojourned upon this earth plane I considered it true, but when I passed to the realm above and found that I was accountable for all that I had done, I was delighted to discover that I could return to the earth plane and undo some of the error I had taught, and that I might teach a truer doctrine, tell man that he must be his own savior, and must live a more perfect life. No one can grasp all knowledge in one day. No one can reform a life in one moment. You must live each day to your highest; you must do that which is right for right's sake, not for fear of God, for there is no God that will send vengeance upon you. There is no God that will place a crown upon your head and a harp within your hands. But there is good. We will spell God with two o's, and will say that God is all that is good, and all that is good in you is God, and the divine principle which is implanted within every one of you is that which you are to live by. If you live every day to the highest of your knowledge and upon entering your closet at night and looking down deep within yourself you find there naught to condemn, you find you are at peace with self and at peace with your brethren, then you are at peace with the world, you are at peace with God and you have learned some lessons that day that has placed you one round higher upon the ladder of life. And so, friends, the spirit world comes to teach you that you are your own savior, and that the only road to happiness is to be true to self, be true to your brother, and stretch out your hand toward all mankind, and help them up as you would have them to help you if you stood in the same place in which they are standing to-day. If you take the New Testament and read the life of Christ, your elder brother, you will find that he searched for those that were suffering, that he searched for those who were in need. Go and do likewise, and by following the example of the lowly Nazarene he may help you to save yourself from condemnation, for you will be the one to condemn yourself if you miss happiness in the by-and-by.

QUES.—May we be silent yet efficient workers in the cause of reform?

ANS.—Yes. You can work silently and throw from you thoughts which will help you and help the cause, and help bring about the reform so much needed by your country. Band together as a brotherhood; let love bind you close and then send out thoughts of kindly feeling to those who are in ignorance, and may that love be so pure and so perfect that those seeing you may hasten to follow in your footsteps. May they all understand that you have learned of a holier and a higher knowledge, and may they understand that the communion of the spirit world has brought to you peace and happiness under all circumstances. And, friends, whatever you do be united with one another.

SPIRIT MESSAGES.

Julius Laroche.

I desire to send my love to my mother and three others who are so near and dear to me. I want them to know, although they have placed my body in the ground, my spirit hover over the home every day. Oh, what an enjoyment it is to be able to answer my mother's request in this way. Fathers and mothers who have lost their loved ones need not sorrow, for they are not far away. I will try to manifest in the home in such a way that my mother shall know that her son is with her, that my mother shall know that whatever thought she shall send out toward me is understood. There are three on the spirit side who join in sending love to mother. I am from St. Louis, Mo.

Joseph and Katherine Steever.

I desire to speak to my aunt Sarah. I am glad to be here this afternoon. Mother is with me; we are all together, and I want you to know that I am with you in the home. I want to make a promise to you. It is, that I will endeavor, and I feel that I will succeed, in showing my face to you in the third city from this city. Do not be discouraged, but know that all things will be well with you in short time. We will endeavor to speak to Martin in a short time in the way he desires us to speak.

R. P. Wilson.

Good afternoon, friends. I come here this afternoon by permission of the guides. I also desire to send a love mes-

sage, for I know that the door is wide open, and I know that the message sent will be received. I want my dear ones to know that father is not far away. I want my dear sister to know that I am with her often, helping her in the work. I want her to know that I feel grateful to her for the many kind thoughts that she has sent out to me since I have passed to the spirit side of life, and I want all of the friends who were so kind to me in earth life to know that I have not forgotten the many kind words they have given. I have forgotten nothing, and I return to say to them that I will help them in every possible way. I am not old now, but young, and although I passed four score years on the earth plane, I was ready for the spirit realm, and am young and ready to do many things. There is no one old on this side of life, and, friends, you never grow old in spirit here. When you look backward and count the years, and then look onward, you will say: "Can it be possible, why I do not feel old," and so the spirit does not grow old, but grows broader day by day, learning new truths and seeing new beauties; and when we return to earth we try to impress on our dear ones all that is beautiful, all that is grand; and try to teach them that they shall live forever. I am from Cleveland, O.

James Lillie.

I desire to send my spirit love to my loved ones. I want them to know that whilst I have not received all the happiness that I expected, yet I feel that I am as happy as I deserve to be, under the circumstances. No one has a right to usher himself into the spirit world before his time. And as I grew impatient, I must expect to suffer remorse, but I know that in the by-and-by I will be happy. I know that I will grow into the condition which will bring me peace. I belong to your city. I have been gone for a good while, and it was supposed that I took an over-dose, and I did, and am suffering the consequences. I bring my love to four who will read this and understand it.

Maud and Louis Horine.

These spirits seem to be sisters, and they bring messages of love and cheer to the father. They say, "Tell father we are often with him and often manifest to him. We are always glad when he goes to a place where we can come to him." They are from Chicago, Ill.

Tom McGowan.

I have been trying for a long time to get back to this plane, feeling that I might do some good. I was a wicked man when I passed out, but I have had a great surprise. I little thought the evening I attended the theater and was so lively with my friends, that I would soon be cold and still in death, but that change must come to all men, they must realize it. I was in the bloom of youth, life, health, and activity; I was not a real good man. I had bad associates and was real bad when I was taken away from the earth plane, but I want my friends up North to know that is all over, that I have met friends who have helped me out of that condition, and that I feel grateful to them. I am from Duluth, Minn.

Charlie Howe and Willie Cressey.

I desire to communicate with my mother in New York City. I was taken away from the dear ones, but they know now that it was for a purpose; they know I could not have remained upon this earth plane and been sane, but I would have been an insane person if I had been allowed to remain in the body. Tell my dear mother that Aunt Anne comes with me, and Willie Cressey is often with me. Willie sends love to his parents.

John Wood.

I desire to be remembered to the friends in Allegheny. I am from Allegheny City, Penn.

Benoni Newkirk

Comes and brings with him James and Charles Cathcart, of Laporte, Ind. They want the folks up there to know they are often with them and are not dead at all and often try and impress them that they are there. This spirit seems to be connected with White Water, Wisconsin.

Bell Abbott.

This spirit comes to her husband. With her comes Serenus to Frank M. and Mary Abbott, of Indianapolis. They have often longed to come to this circle-room and to lend a hand. Bell says her husband will get better.

James B. Howard.

Tell the folks at home that he is still keeping accounts, but does not keep them around his cane. He keeps accounts of different kinds. He comes to the dear friends in Duluth, Minn.

W. Butts

Says he wishes his wife could realize more fully that the spirits do return, for it would be such a benefit to her. He sends greetings to Mr. Jansen and tell dear Sister Ellsworth he has met her controls and she is developing all the time and seems to be receiving new power. I am from Peoria, Ill.

George Burke

Sends kind greeting to Lizzie Bailey, of Louisville, Ky. He knows it all now and does not doubt a bit. This lady will be glad to receive the message because she will know better than the medium what it means.

J. R. Fowler.

I am glad to be here, and I desire to send my love to one in a far-away place. I desire that they know that I have progressed in spirit life, and that I have cast away from me the old ideas, and realize that a man in earth life must learn the great lesson of the spirit. They must learn spiritual truths. They must do that which they know to be right if they desire happiness in the hereafter. I tried to do this, I tried to live right, I tried to do right, but I had not the right idea of the spirit world, so I return again to you this afternoon to say that I am glad that the spirit world is just what it is. I am glad that each one is rewarded, shall I say, for all that he does. For every good act we receive happiness, for every evil act remorse. So see to it, friends, that you are not neglectful of the law. I was a teacher and thought I knew it all. But I find I have much to learn here. I am from Portland, Oregon.

The numerous A. P. A. organizations which are being formed all over the country receive a great deal of their aid from the lodges or camps of that order in Omaha, Neb. The A. P. A., or American Protective Association, is very strong here and is rapidly growing. Just why it should have a firm hold here can not be easily explained. Perhaps Catholics have been in former times somewhat greedy for office. This is charged, and as there is nothing stronger anywhere than the principle of reaction in religious affairs it is probably true. However that may be, Omaha is a veritable nest of anti-Catholics, and there are about forty A. P. A. lodges in this city and South Omaha. The voting strength of the order consists of nearly half the entire votes of the county. During the recent conventions before election this A. P. A. element controlled—naming congressmen, representatives, senators, and councilmen and electing nearly every one. In Chicago the members of the A. P. A. are said to number 60,000. The South has not yet awakened to this desideratum.

R. P. Wilson.

Good afternoon, friends. I come here this afternoon by permission of the guides. I also desire to send a love mes-

The Progressive Lyceum.

Opening Song.

AIR—Hold the Fort.

1. Ho! my comrades, see the signal,
Waving in the sky.
Angel hosts are now appearing,
Victory is nigh!CHORUS.
Hold the fort, for light is coming,
Angels signal still,
Raise the banners high before it,
By their help we will.2. See the mighty hosts advancing,
Error leading on,
Mighty men among them falling,
Courage almost gone.—Chorus.3. See the glorious banner waving,
Hear the bugle blow,
Spirits gospel plan shall triumph
Over every foe.—Chorus.4. Pierce and long the battle rages,
Now our help is near;
Bands of angels still aisle near us,
Cheer, my comrades, cheer.—Chorus.

Silver Chain Recitation.

What is the Lyceum?
A school of liberal and harmonious education.
What is its object?
The unfoldment of all the faculties in their due order and degree.

How is this attained?

By first removing all obstacles to self-development and then providing appropriate intellectual food.

What are the three great divisions of its study?

Our Physical, Mental, and Spiritual Nature.

How does it accomplish physical education?

By a series of calisthenics and marches.

What is its method of mental education?

By such instructions as awaken the reasoning powers, with thoughtful discussion.

How is the spiritual cultivated?

By correct instruction in man's spiritual relations.

What is its foundation principle?

Harmony.

THE LIGHT OF TRUTH,

C. C. STOWELL.

Room 7, 206 Race St., Cincinnati, Ohio.

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CINCINNATI. — SATURDAY, DECEMBER 31, 1862.

The Editors of *The Light of Truth* cannot well undertake to vouch for the honesty of many advertisers—advertisements which appear fair and honest enough when they are accepted, and whenever it may be known that such improper persons are using our advertising columns, the same are soon interdicted.

We request persons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest. In our opinion the address of *The Light of Truth* subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of spiritualists' meetings, in order to insure prompt insertion, must reach this office on Saturday of each week, as *The Light of Truth* goes to press every Wednesday.

Remitted Mail will not be returned without postage accompanying the same—our preserved beyond thirty days after receipt.

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LED TO THE LIGHT.

The Attractive Story for New Year.

This serial story, which is more than a story; a psychic romance in which the propounded principles of Spiritualism, revivalism, and heredity are presented and mysteries fathomed, will commence with the New Year's number of the *LIGHT OF TRUTH*. Although a large extra edition will be printed, we can not promise to supply back numbers, and an early subscription will be the only surety. We have made arrangements to add a new feature to the *LIGHT OF TRUTH*. Spiritualists wish to know of the personnel of the movement, the life history of its prominent workers, writers, speakers, and mediums. To gratify this often expressed wish, we shall, during the year, give biographical sketches with finely executed portraits.

MOODY AND PRAYER.

The steamer *Spree* had a terrible passage, her machinery disabled, and at the mercy of one of the severest storms that ever swept the Atlantic. By the heroic efforts of her officers and crew, she reached port safely with her 700 passengers. Moody, the evangelist was on board, and he now publicly claims that the ship was saved by his prayers alone! In regard to this astonishing assumption, several prominent clergymen of Boston, made a reply to a circular sent out by an enterprising daily paper. Their answers are as noteworthy as the claims of Moody. Fifty years ago it would have been undisputed evidence of the efficacy of prayer. The ship was in great danger; Moody prayed; the ship was saved; therefore Moody's prayer saved the ship. That is clearly a logical conclusion. If faith is equal to a grain of mustard seed, one can say to the Alleghany Mountains get you once into the abyss of the Atlantic, and presto, the Alleghanies disappear! The answers of these leading clergymen is noteworthy as showing the complete change in popular opinion in regard to prayer. The cool scientific spirit has taken the place of superstition, even in its last stronghold, the pulpit.

Dr. A. A. Miner (Universalist) said: "I don't believe there are many men who would make such an expression. While I believe in prayer, I do not believe in that kind of praying. It is a magnificent assumption on Mr. Moody's part to think he has the power of directing just what the Almighty should do, and that is what his statement amounts to. Prayer had much less to do with saving the *Spree* than the work of the captain and crew."

The Rev. Emory J. Haines, of the People's Church (Methodist), said: "I think Mr. Moody is wrong. I believe in prayer, and if I had been on board the *Spree* I would have prayed. If I had been the captain and a Christian I would have prayed, but I would not have neglected to use every bit of the knowledge I possessed as captain to save the ship and to have my crew do the same. If I jumped overboard and couldn't swim, I feel confident prayer would be incapable of saving me, and I would be very foolish to do such a thing."

The Rev. Minot J. Savage (Congregational Unitarian) laughed and said: "I think it absurd for Mr. Moody to talk in that way. There can be no proof that the ship was saved by prayer. If I believed in such a thing it would make me an Atheist, for it makes God so inconsistent. There are hundreds of ships that go down in spite of prayers, and there are those which are saved where prayer was never thought of. God is just at all times and to think that he would change his laws to accommodate a certain case is extremely absurd."

"Then Mr. Moody hasn't advanced very far?" was asked.

"Well," replied Mr. Savage, "Mr. Moody represents the worst and crudest form of old-time religion."

"Isn't this belief of Mr. Moody in keeping with the Bible?"

"Yes, with certain parts of it. The Bible is not a book; it is a library and the books composing it were written at various times, covering a period of perhaps a thousand years, and of many of them the authors are unknown, as is also where they were written. Mr. Moody's belief will agree with some books and not with others."

If there can be no tangible answer to prayer, and God's laws can not be changed, of what use is it? If the Rev. Haines had been on board the *Spree* he would have prayed he says, but he would have worked first, will he explain how he thinks there would have been any value in his prayer? Moody leading 700 people in mortal distress in appeal to the throne of grace, ought to have been heard, if a prayer ever was listened to. His condition was like that of the Californian who met a grizzly bear in a narrow mountain path. There was no escape and he had not even a stick with which to defend himself. Prayer was his last resort. He kneeled down and cried: "Oh Lord, the bear is coming and I can't get away. I am not one of the howling Methodists always asking for favors. I think I never asked you for a thing before in my life, but if you are ever going to help this sinner now is your time!" The efficacy of that prayer depended on the appetite of the bear.

Mgr. Satelli and "The Pilot" on the School Question.

In order to correct any notion that may prevail regarding the choice of Catholic parents in schools to which they may send their children, *The Pilot*, of Boston, says: "A claim is sometimes made, based on the practice of a few weak and unrepresentative Catholics, that Catholics, left to themselves, would choose the public schools. But note how any Catholic school, established anywhere through the country, fills up on its opening day. A parochial school was built not long ago in a town near Boston. The Rev. Rector expected to open it with six hundred pupils. Eight hundred came on the first day. The overwhelming majority of Catholics—indeed, every one worthy of the name—will choose a Catholic school for his children."

This shows very clearly the direction of the wind as regards the value of parochial schools, and the tenacity with which the Catholic press upholds them. Mgr. Satelli, the Papal ablegate, has been sent here to settle the school matter. He has full power to adjudicate all differences between bishops and priests in this country. One of these differences, and in many respects the principal one, is the question of schools; but there is a mixed opinion upon the authority of Mgr. Satelli. When that matter is settled the faithful, from the archbishops down to the Biddys, will come up to the trough and take the dose the monumental blasphemer on the Tiber prescribes, which is "that all acrimonious controversy on the school question, and interference in matters which belong by right to episcopal authority shall cease."

The parochial school is to be maintained, and Catholic children sent to secular schools only where the parish is too poor to provide a parochial school.

Emphasizing this point *The Pilot* says: "As to those Catholics, few, if noisy, who, having good Catholic schools of every grade at hand, deliberately oppose the spirit of the Church by choosing the public schools, the archbishops and the Apostolic Delegate exhort pastors of souls to do all they can to protect the faith of the children from the dangers to which it is exposed through the fault or folly of parents." * * * It is not at all unlikely that the "pastors of souls" will be derelict in their share of coercing Catholic parents to observe this tender buzz saw interest in their children's welfare. The cry of the priesthood has always been: "Give us the child, you can have the man." That is the cry to-day, and as fast as a Catholic departs from that exhortation the screws are turned upon him. It remains to be seen whether American Catholics, who put the State ahead of the Church, will stand out against this interference with their prerogatives as citizens. If past events are any criterion they will not.

REFORM IN BURIALS.

There is a vast need of reform in our burial customs, and by the time the reformers get through their work and place funeral observances on a footing equivalent with other societary betterments, there will be fewer paupers made so by the flunkey notions now prevailing. The New York Burial Reform Association deplores the present Christian funeral customs, grave-yard decorations, weeping angels, broken shafts, and other emblems set forth to advertise grief. This is a matter that Spiritualists as well as Christians might take up with a good deal of profit. If there is any one thing more disgusting than another in the antics of pseudo-Spiritualists it is the spilling of effete funeral customs, robing themselves in black and advertising their sorrows in proportion to the value of their "mourning costumes." Of all people on earth Spiritualists should be the last to toady in this fashion. They know, or pretend to know, that death does not seal the eyes of their loved ones and that the habiliments of sorrow are anything but pleasant to them. Why do they persist in it?

Funerals should be simple, crepe abjured, and flowers, if anything, the only decoration. If grief and woe are necessary, turn them upon beds of accouchement. There is vastly more need of tears there than at the bier. Angels weep when mortals rejoice. There should be no ostentation and above all no burdensome debt contracted by reason of the departure of a loved one.

WANAMAKER AS A PREACHER.

The Postmaster-General preached twice in New York Sunday, December 18th. It was a new role for a cabinet official, and it cannot be said his efforts, as reported, were above those of the exhorter. In one of these sermons he made the following extraordinary statement: "My friends, the great burdens in this world are not the national debt or the labor question. It is not the social problem of to-day. It is the weight of sin."

Sin may burden Mr. Wanamaker more than the necessities of life, but if he had taken the trouble to have gone a few blocks from the churches in which he exhorted, he might have found thousands who were more burdened for the want of sufficient food to prevent hunger, and clothes to keep them warm than by all the sins they have ever committed.

A mortgage on a western farm has more "weight" on the farmer and his family than sin has even on the Postmaster-General.

Test of Faith Cure.

The *Clipper*, Hennessy, Oklahoma, says that a farmer attending a series of Christian Science meetings, became infatuated with the belief that a believer might handle poisonous serpents without harm, and tested the matter by picking up a rattlesnake which forthwith buried its fangs in his arm. He relied on prayer and faith, and the local healers were called in, but the poison rapidly ran its course, and he died.

The various newspapers incline to make a joke out of this farmer's simplicity. Wherefore? Did he not believe the words of the Bible which teaches this doctrine implicitly. There is not a pretending believer, however, in these United States who would dare accept the test by drinking poison or playing with a rattlesnake.

The Souls in Purgatory.

O dearest Lord, we humbly crave
Thy mercy for the holy dead,
Who suffer in the burning wave
The rigours of thy justice dread.
O Jesus, unto our request
In pity let Thy Heart incline!
And grant them, Lord, eternal rest—
Let light for ever on them shine.

The above is one stanza of a long poem wherein the sweet graces of Roman Catholic doctrines are ground out to fill the faithful with good cheer.

For the use of the Lyceum of Galata Serai, at Pera, special editions of modern history test-books have to be prepared, from which every mention of revolutions has been excised.—Catholic Telegraph.

One of the great policies of the Roman machine is the elimination of historic facts relating to the propaganda. As nearly all revolutions have been at the instigation of the Church, the incentive to obliterate its part in such history is apparent when we consider the enlightenment of the present time and its influence in condemnation thereof.

Nothing would please the Roman Church better than that future generations, or indeed the rising generation, might not know her true history. It was in line with this policy

that Swinton's history was excluded from the public schools of Boston, and as fast as municipal affairs are brought under the control of Roman Catholics who acknowledge the authority of the papacy, similar moves in text books throughout the country may be looked for.

ANOTHER Presbyterian minister, Rev. Walter S. Rudolph, of Beaver, has stepped down and out because he cannot consistently preach endless punishment. If all the preachers who think as Rev. Rudolph does, would act as he has, the use of an orthodox ministry, like the occupation of Othello, would be gone.

OUR TRACT.

We are extremely sorry to say that we are compelled to disappoint our readers in not being able to send them the tract on "What is Spiritualism" through the paper as promised. It has been ruled out by the postoffice department as newspaper matter. But those desiring a copy can obtain one by sending their name, address, and a stamp, and they will be accommodated through the letter department of the mails.

Written for the *LIGHT OF TRUTH*.

THE LOST SON OF DARWIN.

A communication received from William Denton.

(Sitting with a clairvoyant she said the spirit of my friend, William Denton, was present and wished me to give him an hour in which to write. On my replying I should only be too glad to comply at any time, he appointed the next evening, and then wrote the following article.)—HUDSON TUTTLE |

This is the title Wilhelm Bölsche in *Freie Bühne* gives to Alfred Russel Wallace, who, as is well known, anticipated Darwin in the promulgation of the theory of evolution. He is a "lost son" because he does not accept the doctrine in full. In fact, he halts at the intelligence of man. He sees the mighty influence of selection moving forward through the innumerable forms of life in the past, crushing the weak and preserving the strong until man came, and then overwhelmed with the intellectual attainments of the human being, he finds it impossible to satisfy himself that patriotism, reverence, the higher love, unselfishness, charity, etc., arise from the unthinking forces of natural selection. He can not understand how a grand purpose, a well-determined aim can be achieved by a blind, unthinking cause; how spiritual life can arise from brute matter. He therefore thinks that with the coming of man a new and superior force was manifested. The process was like the famous counting machine which proceeded with perfect regularity until a certain vast number is expressed, and then breaks the series by an unaccountable change to another. That new force he considers as external and coming from spiritual intelligences. They came in and completed the process began by natural selection. The German scientists are complacently tolerant of Wallace. His theory of cause cuts their favorite evolution through and through, but they seem to think his position so weak that he deserves their pity and charity rather than argument, and their criticism is seasoned with sarcasm.

With the greatest respect for Mr. Wallace even Spiritualists must feel regret that he has exposed himself to such attacks. He has earned by the most painstaking research a position in the front ranks of science. He has divided honors with Darwin, and he has the true, meek, and gentle spirit of the lover of truth. He approached the phenomena of Spiritualism as he would a strange group of animals in the Malay Archipelago, and after careful research acknowledged himself convinced of their spiritual source. The tremendous consequences flowing from this new philosophy and the entire change wrought in his previous materialistic views appeared to overwhelm him. His mind did not grasp the vast duration from the dawn of the human type until the present, and narrowing that interval his strongest argument is that after the Ice Age man came on the stage with a brain so perfect that natural selection can not account for it. It is as though the arm of an elephant had been given to mouse. The brain of a Humboldt is given to a rude savage whose entire mental powers are limited by the success of the chase.

His conclusion is correct admitting his data, but these are fallacious. Granting what all students of this subject now hold as incontrovertible that man had reached a comparatively high state of civilization in the latter part of the Tertiary Period, and was reduced to savagery by the slow encroachments of the Ice Age, and thus reappearing in Europe after the retreat of glaciers to the north had millions of years of progress between him and the point of his origin, the objection of Mr. Wallace is fully answered. Then again, there is the continuity of force and law from the lowest animal to man which binds all living beings into one continuous and unbroken chain. The link that Wallace regards as missing is supplied. There is no call for the interposition of a miraculous foreign power at this point, for the force which wrought up to man is competent to work on until man comes as the crowning glory of the line of evolution.

Had Mr. Wallace seized this subject in the broad light of spirit revelation; had he not been warped by his materialistic training and yet tintured with the lingering vestige of an inherited superstition which accepted miraculous causes when others failed, he would not have committed himself as he has done to an utterly untenable theory.

He would have said when he came to the apparently impossible gulf between the instincts of animals and the mental powers of man, that whatever the true explanation there is not nor can there be a miraculous interposition. These effects are governed by laws, and the causes are unitized and continuous. Evidently, like nearly if not quite all evolutionists he thought the theory incompatible with the existence of individuality after death, and was thus compelled to resort to this break in the theory up to which there was mortality and beyond which there was immortality.

His explanation is not necessary, and the wiser course is the true one, to accept the theory of evolution in all its bearing and press it to its last conclusion. Then instead of leading to Materialism it ends in Spiritualism. It builds the scaffold on which the immortal being enters a higher sphere of existence. If man is the culminating fact of the great tree of life, the spirit of man is the highest term in the progressive series of this evolution, and all lead up to that grand result.

HIS SPIRIT WEAKENED.

Dr. McGlynn, the protesting Catholic priest, has recanted, and of course, been reinstated in the good graces of the Roman Church. He would not be a Luther, but has been compared to Christ instead; in consequence of which a contribution-present of \$2,000 was handed him on Christmas day. Whether it is better to be a Luther than a Christ nowadays depends very much on the emoluments offered in connection with it, though poor Jesus himself would have scorned the man or Pope who had dared him at even a recantation without emoluments to follow. The comparison is bad, for Jesus did not recant. He broke away from the fossilized "mother" Church of the times and stood his ground like a man—protesting against priestly rule to the last, while laying the foundation for a new religion in which every man could have salvation free. The "true Church" was sacrificed to the Scribes and Pharisees of modern times when it

News from Correspondents

Notes From Mrs. R. S. Little.

I write this Christmas Eve. Have just returned from Boston and have been forcibly reminded of how this custom of celebrating this festival by the giving of gifts and general demonstrations of good will and cheer have grown within the last few years. Big bundles, little bundles, boxes of every description from which we see protruding dolls, horses, carriages, drums, etc. And whether we believe that Christ was born on Christmas day or whether we believe he was never born at all, the general wish would certainly be that the spirit which prevails at this season of the year could characterize the whole year, and that gifts could be so wisely distributed that no longing little ones or weary-hearted older ones should go to bed to-night with a feeling that all mankind and even God had forgotten them. Boston is grand and glorious old city. The world admits that, but on this day before Christmas with the thermometer registering all day several degrees below zero and the wind sweeping in cold blasts from the old ocean, while wealth is in abundance, and the shop windows glittering and glistening with rare gems and works of art and beauty as well as the fruit of the looms of the world, yet here where Christ is adored, God worshipped, and temples to his glory in every direction, there are rooms, attics, and basements where women in rags and hovering over the last shovel of coal, or worse still, are suffering with none. There are men in depths of poverty and want vainly suing for an opportunity to earn their bread, who might well question why or whether the angels sang nineteen hundred years ago "Peace on earth and good will to men." But with all this we must believe the world is growing better, and that prophets, seers, and angels have not prophesied or sung in vain, but that sometime shall be fulfilled their vision, and love and wisdom reign on earth.

We have just received the annual letter of Christmas greeting and good cheer from our co-worker Walter Howell, and wish by this means to thank him for remembering us; also to wish him health and prosperity in the coming year. In reading the letter I am borne in memory to the not far away past where I see him upon the platform, and sight and sense of hearing become so real that the paper disappears and I hear him talking as he says: "Have we doubts, let us confront them. Are we morally weak, let us grow strong in the contemplation of the ought to be and resolving that it shall be. Let our eyes behold the ought, our soul feel the can, and our whole manhood say I will." That is good advice, Walter, and may we all be able to follow it.

On Sunday, December 1st, good audiences were present at Berkley Hall, both morning and evening. Mr. Knight, the efficient president in the chair, Mr. Little and Mr. Boyce furnishing music, and the spirits through my instrumental speaking in the morning upon subjects taken from the people. In the evening the controls chose their own subject, which was "Youth, Manhood, and Old Age of Institutions, Isms, and Men."

No synopsis will be attempted. Expressions of appreciation were numerous. Both sessions were closed with improvisations, notwithstanding the severe criticism of the efforts of spirits and mediums in this direction which appeared in the columns of *Alycone*. The force of habit is so strong and spirits as well as mortals are sometimes so set in their ways that I presume that Nellie J. T. Brigham, Cora L. V. Richmond, Lyman C. Howe, Libbie Lowe Watson, Jennie B. Hagan Jackson, W. J. Colville, Fred L. H. Willis, Emma Miner, and even R. S. Little will keep right on just the same as though no such criticism had been made.

Wednesday, December 21st, the Helping Hand Society gave a turkey supper at 6 p.m. Looking in at that hour one would have seen a hungry crowd filling every seat of the four long tables, evincing their pleasure and satisfaction at what had been placed before them. The tables were loaded with good things and the supper committee deserve great credit for their efforts. On this evening an entertainment had been announced to take place under the management of Miss Lucette Webster, who kindly gave her own services and engaged several of her former pupils to assist her.

The evening exercises opened with music upon the castanet, accompanied on the piano by Mr. Will Boyce. This was very fine. A recitation was finely rendered by Miss May Burgess. Then came Miss Webster, who is always enthusiastically received and loudly and earnestly recalled whenever she appears, being a great favorite, and this occasion was no exception. A selection from "Ingomar" was given by Walter Heath and Miss May Burgess, which was extremely fine and given in a most perfect manner by both. Both are young people of rare talent and great promise. Among the singers who delighted us were the Davis sisters, whose voices blend beautifully, and gave several selections. Miss May French, a remarkable contralto singer, added much to the pleasure of this very pleasant evening, which was in every way a success, and netted a nice little sum to the treasury of the society.

An important event soon to take place is announced by cards which are already issued by Mr. and Mrs. Wm. S. Butler, inviting to the marriage of their daughter, Eva May, to George Edwin Bruce, Tuesday evening, January 3d, at the Church of the Trinity. This is the church of which Minot J. Savage is pastor. The ceremony is to be performed by Mr. Savage. Mrs. Butler is the well-known medium, Maggie Folsom Butler, and the well wishes of her many friends will go out for the permanent happiness of her lovely daughter.

R. SHEPARD LILLIE.

Brooklyn, N. Y.

Brooklyn is alive about this time with spiritual news of changes, organizations, seances, and entertainments of all kinds; teas, receptions, and materializations.

The Ladies' Auxiliary gave a birthday tea party to Mrs. Walton, Vice President of the Auxiliary, in honor of her seventy-seventh birthday, at which every one and his wife were present and over which Mrs. Weiler presided with the suavity and dignity for which she is so often complimented. Several beautiful poems were read and many eloquent speeches given, which were responded to with general enthusiasm. Sixty five guests sat down to a splendid and bountiful table decorated with flowers, ham, tongue, oysters in every style, cake, ice cream, coffee, tea, etc., were in abundance, and yet, after this large supply of materialized food and flow of soul the whole dematerialized after an hour or so into the mouths of the guests with great satisfaction.

By the way, the Ladies' Auxiliary gravitated a week ago towards freedom, as is woman's wont, from the leading strings of the Benevolent Association of Spiritualists, its paternal ancestor, and taking a leap in the air to free its wings, settled down into the arms of a new order, calling themselves the Woman's Progressive Union, and taking off its coat and rolling up its sleeves, began its work for the Mediums' Home in good earnest by offering to Mr. Lafume, the Treasurer of the Benevolent Association, a testimonial entertainment to compensate him for his many kindnesses and willing responsibilities as treasurer of the parent association, which only proves how capable women are as conductors of business.

The old Saturday night conference at Bradbury Hall, founded by the late Mr. Samuel Bogart, whose office as chairman was one of continual labor for the good of the same, and which he ever wisely ruled, never forgetting that the chairman of any conference is only the expression of a conference, not the mouth piece or dictator, and though the conference is about organizing anew, it is well attended, never without its fund, and generally gives a collection for any destitute or sick medium and can always be relied on for a sympathetic collection for the destitute Spiritualist who calls for help.

Almost all well known mediums here seem to be the center of a large circle of workers in the good cause that they represent, and while widening their influence by tests, communications and speaking, thus gathering in such interest together, weekly break the bread of eternal life to waiting souls. In almost every ward of Brooklyn are these way-side inns of truth, yet do they not detract from the larger meetings or weaken the old standard societies of the past and present. Conservatory Hall has its crowds under good management and brings in the shekels by which every cause must live, and its up-town attendants continually are fully in rapport with the new religion.

Bradbury Hall not only has its Saturday evening conference but its Sunday meetings filled with anxious inquirers after the truth. The excellent talent of Walter Howell, who is at present filling the seats, as well as moving the souls of his hearers, and Mrs. Whillock in her multiform capacity as speaker, test medium, and psychometric reader, merits the place she has made in the hearts of the people of Brooklyn. The Advance conference, later an offshoot from the association, goes on lively, meeting every Tuesday evening in the parlors of Mrs. Walton, 436 Carlton Avenue, where speaking, communications, tests and psychometric readings, and development gives change to the tone of the meetings. Questions of infinite interest to the human family are often discussed, the last subject being the enormous injustice of the non-taxation of church property; a matter in which all spiritual jour-

nals should take a part, as they have sometimes done in the past, but now that another wave of light is crossing our spiritual hemisphere, and now that another king has arisen who knew not this Joseph of the Church, and believes not that any class legislation should sap the vitality of any republic, and this great king being the will of an enlightened people behind whose banner, "The Progress of the Race," stand the patriots of religion, and the long crucified martyrs of the past in the person of every human being that has lived, died, and been resurrected into life eternal, who now stands transfigured for every soul and spirit to pattern after. WALTON

Clinton, III.
Clinton is about one eighth the population of Bloomington. There is no Spiritualist Society here. I made but little money, barely covering my expenses, and yet I have taken more real satisfaction in my work here than in many a larger place. Never before has there been a public spiritual meeting in this town. Still they have not been wholly deprived of the new light, for Mrs. Coverdale, of Chicago was developed here as a medium, and numbers have learned the truth of spirit return through her instrumentality.

The only place we could secure for our lectures was Fireman's Hall, over the police headquarters. It was well filled at both meetings, but men were largely in the majority. Women were in dread of what society might say, and some are forbidden by their husbands to have anything to do with Spiritualism. Many of our audience were of the rougher classes, and we were led to inculcate purity, charity, and temperance in all things in order to develop our immortal part. We showed that actions inevitably produced their own result, and that the actual result of each undeveloped act can not be washed away by any atoning blood; and that scars produced on the spirit body by every malicious thought or deed will never fade wholly away. They were told that the original germ of each one is good, and that it is our part to develop that germ. There is an angel hidden even in those that seem the worst, and the guardian angel of each is ever at hand to guide and strengthen and console. All that was said was received with earnest attention. The poor beasts, our faithful dumb servitors, were not forgotten; and each man present received either the "Care of Horses," issued by George T. Angel, 19 Milk Street, Boston, Mass.; or "The Approach of the Horses," published by the "Humane Literature Committee," 55 Westminster Street, Providence, R. I.

The base of this town is the predominance of the liquor element. There are nine saloons on the principal square, or close by. We would not allow a little ignorant child to handle a dangerous weapon, or to play with poison. Is it right that undeveloped men and women, the children of what Leroux calls the organism of humanity, should be encouraged to tamper with what causes most of the crimes of the world, and hampers the development of the human soul through ages of spirit life?

We were hospitably entertained in Clinton by Mrs. O'Donnell, familiarly known in the community as "Aunt Jennie," whose kindly words and acts show that love for all, which is the essence of true Spiritualism. Other workers are John Wright, whose active brain and tongue are ever ready to express progressive thoughts; and William Grier, so good and true, of whom it is remarked that if all were like him, all prisons and penitentiaries would soon cease to be; another earnest one is Eason Johnson, who has lived in happiness with the wife of his youth for more than fifty-seven years. They do not believe in easy divorces, nor in that easy sensuousness, which prompts some men and women to try different partners before they have gained enough spirituality to be able to recognize their true soul-mate, even if brought into acquaintance with him or her.

A spiritual circle is about to be formed in Clinton, and we hope that all the vicinity who are interested in the cause will help the dawn to brighten in the perfect day.

I am ever a wanderer, but wherever I may be, my mail is forwarded to me from Minneapolis.

Yours for Spiritualism, ABBY A. JUDSON.

Cleveland, O.

The *Plain Dealer*, of December 19th, says: "Dr. F. L. Willis lectured in Army and Navy Hall upon his experience in Harvard College, from which institution he was rejected for being a spiritualistic medium. In his lecture Dr. Willis said that when he was twenty years old, a student in Harvard College, his eyesight grew so bad that his physician prescribed a rest and a sea voyage. He was horribly seasick during the voyage, and had strange experiences. He constantly heard rapids and strange sounds and when he arrived on the other side of the water he was able to tell what his friends were doing at home, even to the contents of the letters that they were writing to him. Later he caused a table to rise to the ceiling without anyone touching it. Subsequently he was seized with an uncontrollable desire to write, and paper being furnished he wrote communications from the spirit world in half a dozen handwriting totally dissimilar. He was astonished at his own spiritual power. Afterwards he went into trances and communed with spirits. While in communion one day with the spirit of Dr. John Mason, an eminent physician, he was absolutely metamorphosed into the mortal body of Dr. Mason. His whole form and features changed into a presentation of what Dr. Mason had been in life. And strangest of all, while in this condition he was able to answer with ease any technical or scientific question relating to medicine; and could cure the most difficult cases of disease. His operations in surgery were phenomenal, and his cures of cases abandoned by other physicians set Boston in a furor. He assured the audience that he related nothing but what could be established by living witnesses, but admitted that he could not blame anyone for not believing him. However, he felt justified with charging them with gross inconsistency if they credited biblical miracles and doubted his performances. He related how he had once when under the influence of this spirit power conversed in the Mohawk language, though he was utterly ignorant of the tongue. In addition, though unable to play any musical instruments, he has frequently interpreted the most classical selections when controlled by the unseen force. Another of his extraordinary feats was to produce the most fragrant and beautiful flowers in a closed room. They seemed to develop in the atmosphere and drop from the ceiling. He related how one night, while in bed he was startled upon feeling something like flakes falling upon him. The gas was hastily ignited, and it was found that the bed was strewn with violets of the most delicate hue and perfume. As the time was midwinter this manifestation was regarded as extraordinary. It occasionally happened to him that he was seized and floated through the air like a cork, above the heads of many people. His position was oftentimes embarrassing, as the furniture was in the habit of following him about the room. Whenever he called upon his girl and happened to touch the piano the instrument had a provoking fashion of walking after him in the house. His power grew so strong upon him that he finally decided to consecrate his life to its strange influence and to do its bidding. This resolution was arrived at in the college rooms, and instantly thereafter the atmosphere grew bright and brighter, a halo was formed, and in the circle there appeared the bust of the most beautiful woman he had ever seen. And she spoke to him. He was thereupon convinced that Spiritualism is a divine reality. The rest of his lecture was devoted to describing his efforts to convert a college professor who subsequently caused his ejection. He recounted his experience at musical seances where guitars and accordions played, without physical manipulation, any tune that anyone of the company present might think of. It was not necessary for them to announce the tunes. If they merely thought of them the intelligent accordion instantly performed the selection to perfection.

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A Friend

Wishes to speak through the *Register* of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who

In Need

of a laxative to try Ayer's Pills."—Boothbay (Me.) *Register*.

Between the ages of five and fifteen, I was troubled with a kind of salt-rheum, or eruption, chiefly confined to the legs, and, especially to the bend of the knee above the calf. Here, running sores formed which would scab over, but would break immediately on moving the leg. My mother tried everything she could think of, but all was without avail. Although a child, I read in the papers about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

Ayer's Pills

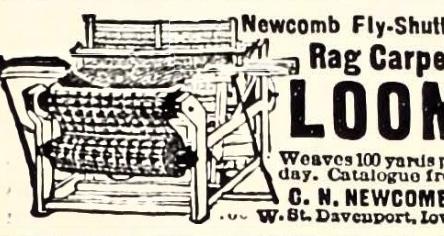
and I began to use them, and soon noticed an improvement. Encouraged by this, I kept on till I took two boxes, when the sores disappeared and have never troubled me since."—H. Chipman, Real Estate Agent, Roanoke, Va.

"I suffered for years from stomach and kidney troubles, causing very severe pains in various parts of the body. None of the remedies I tried afforded me any relief until I began taking Ayer's Pills, and was cured."—Wm. Goddard, Notary Public, Five Lakes, Mich.

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Every Dose Effective



Newcomb Fly-Shuttle Rag Carpet LOOM

Weaves 100 yards per day. Catalogue free.

C. H. NEWCOMB,
W. St. Davenport, Iowa.

A Reliable Woman

Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Chapel Waces. We furnish complete stock on consignment; settlements monthly. **83 SAMPLE CORSET FREE.** Send cents for postage for sample and terms. S. S. MFG. CO., 378 Canal St., New York.

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Is an absolute merited success, and a marvel of wonder. Its action is positively that of a great vitalizer, and will in a short time restore lost strength and increase general functional activity. In action it acts directly upon the Brain and Nervous System, resulting from lack of oxygen, the action of the Diadem is prompt and effective. Price \$5.00. Send for pamphlet giving further particulars.

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127 LaSalle St., Chicago, Ill.

12 CENTS A WEEK WILL MAKE YOU WELL

ROOT, BARK & BLOSSOM starts every

organ of the body performing its proper work,

driving off all disease and impurities from the

body, making the skin clear and

making the flesh feel as though it

it was in a certain state, positive, permanent and

reliable. It is the best Remedy for

all diseases, Indigestion, Colic,

Ulcers, Stomach, Pains in the Back and Limbs, Tired Dragged out Nervous

Feeling, Debility and Low Vitality.

It creates an appetite, gives a power and desire to work and tones up the

whole system and strengthens it to the bone.

It is compounded only from roots of shrubs, bark of trees, and blossoms of

plants, and is guaranteed to contain no injurious matter. Any number of persons can take it, and it costs only 25¢ a box.

In buying Root, Bark and Blossom you don't pay for water,

nor for shipping, nor for packing, nor for

any other expense.

Not other Remedy can be had so good and so cheap.

Send for sample and directions #1. This makes the Cost only 12 cents a week.

GREAT OFFER. To induce you to test it we will send one One Dollar Box

on receipt of the coupon cut from the bottom of this advertisement.

If you are sick don't be discouraged, no matter

THE WOMEN'S CLUB.

Conducted by EMMA KOOD TUTTLE.

She WHO IS TO COME.

A woman—is so far as she beholdeth
Her one beloved face;
A mother—with a great heart that enfoldeth
The children of the race.
A body—also strong, with that high beauty
That comes of personal worth; is built thereof,
And mind where Reason reigns over Duty,
And Justice reigns with Love.
A self-poised, royal soul, brave, wise, and tender,
No longer blind and dumb;
A Human Being of yet unknown splendor,
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something good to say: whatever is of daily interest and moment to you will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Kood Tuttle, Berlin Heights, Ohio.

Written for the LIGHT OF TRUTH.

An Inspiration.

L. S. MCRAKEN.

I felt an inspiration
That brings me into tone
With honest aspirations
That from bright spheres do come.

I seem to feel that angel bands,
With spirit friends so dear,
Have left while their heavenly lands
To visit this earthly sphere.

To guide and bless poor mortals here,
These loved ones from on high
Do daily visit earthly spheres—
We feel they are nigh.

Blest be the soul who daily prays
That this guidance from on high
May be with them from day to day—
Angel guardians from the sky.

And may these guardians ever near,
All people here surround;
Until that love from higher spheres
In every heart abounds.

[Written for the LIGHT OF TRUTH]

CHILD MURDER IN ENGLAND.

The horror these words suggest can not easily be understood by Americans. Not, perhaps, that they are any better in heart than the people over in England, but the struggle for existence is fiercer, and the fight for bread is greater.

Child murder! It means the torture of thousands upon thousands of children. Last year official reports say 19,802 cases of cruelty were looked into. The combined suffering of these little ones makes up a total more awful than Dante ever dreamed of. You can form some idea of what these figures mean when you remember that 19,802 a year is fifty-four a day, and that every time the quarters are rung from the Church steeple one little one is being tortured to the chimes of the bells. It is impossible for one in England to close their eyes to the child murder going on about them.

The system of child insurance is responsible for much of this wrong. No mother is too poor, no father earns too little, but that enough can be saved to insure the baby's life; so if things go wrong there is always the baby to fall back on. This is accomplished by starving. The slower the process is carried on the surer they are to collect the insurance. It is only a matter of a few days, and no court in England calls starvation murder, only the foolish kill their children quickly.

It must not be thought that this murdering of children and infliction of torture is confined to the lower or poorer classes. For it permeates every class of society—ministers, doctors, lawyers, and statesmen have all been brought up on the old, old charge. It is true the greater the intelligence the greater the cruelty. The different ways of torture and killing go beyond the wildest flights of fiction.

A little girl who had been tortured by her father and mother by being tied crucifix-wise to the foot of an iron bedstead in the morning with her face to it and then beaten from the neck to the heels, in her one thin garment, with a buckled strap; and in the evening turned and tied again with her back to the bedstead in the same fashion—in the morning being left all day and in the evening all night—this child in her new home, where the society sent it, on seeing a crucifix slowly, solemnly said: "I was once like that."

This is only one of many of the facts of child cruelty gathered from official sources and can not be paralleled this side of Siberia.

Child murder is never murder to an English judge unless the victim is killed by a single blow. The parent who exposes the tiny flesh to cold and hunger, leaving it to lie all night on the cold floor, does no wrong in the eyes of the law. That is not murder! It is killing with too much sume and fret which is liable to the gallows.

So much for the "court" and "justice's justice."

And with the knowledge of the existence of all this horrible cruelty, particular instances of which are given by F. A. Dunake in the *World*, comes a sense of the social wrongs which brutalize. One class is brutalized by riches, and another class by abject poverty. America is receiving many thousands of depraved beings upon her shores, and instances are constantly needing attention in our midst almost as cruel as anything in foreign countries. Even human education seems an almost hopeless remedy. Yet it is not.

CLAIR TUTTLE.

CRINOLINES AGAIN!

The styles of 1860 and 1830 are surely coming in again. Mr. Worth says before the clover blooms again, and possibly before the going out of March, Crinolines will be seen in large dimensions, and many of them will be copied from "Godey's Lady's Book" of 1860. No skirt will be less than five and one-half yards wide, and the jaunty hat and high shoulders must fall in the background and be forgotten for the modest scoop bonnets and sloping shoulders of 1830. It is surely so; Worth and Redfern announce they are already en forcing these fashions.

The summer girl will probably not be pleased to learn this, but the clinging skirts must go. She will be obliged in '93 to dance at arms length, no more tennis, jumping from stage-coaches, or graceful lounging in hammocks; but it will be a great thing for the "funny man." He can announce with a chuckle that the summer girl is cutting a "wide swath" in society. And the Easter parade! There will be a great demand for carpenters next Spring. Just think of the doors and halls to be widened, and the elevators in big dry goods store, at the very heat of the daily shopping battle, no crowding a dozen or fifteen tight-skirted women into it next Spring; not more than two or three can be transported at a time then.

It is to be no half-way revelation. Even the children, who have done nothing to merit such a blow, come in for their share of the affliction. When Baby Ruth slips through the White House next Spring, she will dislodge almost as much atmosphere as would Joseph Allen's wife "at 216 pounds by the steelyards." If this is no joke, what are Mrs. Jenness Miller, Jennie June, Mrs. Lozier, and other common-sense, as well as very fashionable, women going to do about it?

It is possible, and probable, there may be a band of revolting women, known as the LIGHT OF TRUTH Woman's Club, who will stop to reason before they jump inside steel hoops with a laugh. Oh, Mr. Worth and Mr. Redfern, "you tire us!"

Written for the LIGHT OF TRUTH.

Travelers in the "Better Way" and What They Found.

A. M. MUNGER.

From all over our fair land came pilgrims attracted by a new and interesting way. It was well traveled, for many veterans had gone before. On every side these had left marks of their presence. Lovely gems gleamed out here and there at each progressive step. There were many pit-falls and rough places to be avoided, but dark shadows hovered over these, and one had only to turn to the gleaming gems to be sure of the upward road.

Thus, for years, pilgrim after pilgrim began this journey. Some became frightened at the enchantment and returned to their place of starting. Many halted and would neither go forward nor backward. Not forward, because the beautiful things told of the journey's end they feared were too good to be true; and not backward, for a new light had dawned and the old life in the past seemed dreary and void. Thus they remained between fear of advance and dread of retreat. Still others, regardless of the shadows, stumbled in rough places and fell into the pit-falls while the light from the gems was obscured.

But many, ah! very many, traveled on joyously, singing hallelujahs every hour that they were the happy followers in this beautiful "better way." They have learned of home beyond the grave—a happy meeting with loved ones where all should be gathered at last with not one vacant chair. Tears should be wiped from every eye and sorrow be unknown. Bright spirits guided every willing soul through life's journey, while "over there" these angels would help to greater heights, ever onward and upward.

Thus, in pleasant study and meditation, these pilgrims gleaned their lessons day by day, and time flew on until one bright morning they beheld a new gem. All along the journey lustrous gems had radiated in streams of light, giving comfort for this life and an assurance of joy for the next. Now came this added radiance. It shone out clear and bright, heralding good tidings—a dawn of greater things; a union of old and new pilgrims; a grander spiritual love; a work that should reach all nations.

Behold the LIGHT OF TRUTH! and all who had faithfully walked the Better Way came to this LIGHT OF TRUTH.

May the luster of this new gem never grow dim!

Liberalism--A Parson Takes A Long Stride.

The visible growth of Liberalism among the masses of the people is very gratifying to those who are trying to assist in loosening the mental and spiritual fetters which bind them to the dogmatic creeds of orthodoxy. Every day brings fresh evidence that the work is going rapidly on, and the LIGHT OF TRUTH is bringing them nearer their freedom.

We recently attended the funeral of one of the most prominent Spiritualists of our acquaintance—a lady of great moral and social worth, characteristics acknowledged by all who knew her. The exercises were conducted by the pastor of a near-by Church, and consisted in the reading of a very appropriate poem and a lengthy invocation, in which he thanked the Lord for all the grand traits of character manifested by the departed while in life, and prayed very fervently that the belief which had such grand expression in her life might not be shaken in the members of the family remaining behind. There were a great number of people present representing the different Churches. All seemed pleased with the service, not seeming to realize what a long stride they were taking.

Surely reformers have much to encourage them as they witness effects of past labors.

OBSERVER.

WOMAN'S CLUB CORRESPONDENCE.

Lisle E. Saxton comes with a bouquet of prairie flowers.

Dear Editor—We hope to note appreciation for the Woman's Club in the readiness of the sisters to converse. We fancy ourselves strong, but not sufficiently so to bring in a great offering, but as the editor states the small are acceptable we will venture in.

Speaking of appreciation reminds us of a lesson quite recently learned in that connection. Our Kansas prairies are prolific with beautiful flowers, through the flower season, and the somberness of winter may be at times, who knows, golden-tinted by the brightness reflected from the belated sunflowers and golden rods, which, up to a certain period, we saw, but only half appreciated. Some time ago we visited friends in Chicago—one an English lady whose love for flowers seemed unsurpassed.

One day, after we had been expiating on the floral beauty at Lincoln Park, she brought us a tiny vase filled with goldenrod that looked homesick despite the good care it had received, stating that a friend, knowing it was her favorite, had brought it from the prairies, and that she prized this, to us common flower, more than those at the parks, not only for its associations with merry England, but for its own beauty. She has passed over since then, and that fall we dried a large bouquet of them, which associated with a few everlasting grasses, and autumn leaves, is a joy not only to our friend for whom it was arranged, but ourselves; and we realize more than ever how much asleep we are to our opportunities when we deem ourselves so wide awake.

HARD TIMES SOCIAL.

A novel way to raise money is to hold a Ragged Social, to consist of prizes, supper, songs, etc., and a dress parade in your old clothes. Prizes should be offered to the lady and gentleman wearing the raggedest, most poverty-stricken apparel. They may be a gingham apron for the lady and a pair of suspenders for the gentleman.

The supper may consist of pork, baked beans, hominy, boiled potatoes, corn-bread, pickles, rye coffee, etc. Admittance, including supper, charged at the door, 11 cents. It is sure to draw a crowd of contestants as well as spectators.

SOUR CREAM PIE.

One cup sour cream, one cup sugar, one cup seeded raisins, one egg, one spoonful flour, all well beaten together and baked between two crusts.

This makes a very rich pie, and baked on a common size may be cut in eight or ten pieces.

MARY DARROW.

Miss Ray Frank, a daughter of Israel, has addressed a congregation in a synagogue. That a woman should preach to the Jews in one of their temples is more than unusual; it has but one precedent in all time. The prophetess Deborah spoke in the synagogue. Years counted by centuries passed before another woman was accorded similar honor. This second Deborah is Miss Frank, a young Californian, a resident of Oakland.

The synagogue in which she first spoke to those of her race and religion is in Seattle. She was deemed competent to preach and was asked to speak from the pulpit. "I know that it is unusual, and that in the history of our people no woman except Deborah spoke in the synagogue, yet the experience did not seem strange," said Miss Frank.

"Romanism attacking our Constitution and our State, is simply a political engine."

MEETINGS.

BOSTON.—Veteran Spiritualists Union holds public meetings the first Saturday of every month at 7 p. m. in the Banner of Light Free Temple, Dr. H. B. Storer, president, Mrs. M. T. Loring, secretary.

Fox Square Hall, 2 Park Square, services every Sunday at 11 a. m. and 7 p. m.; also at 2 p. m. every Tuesday evening for tests and cures. Mrs. M. Adele W. Wilcox, conductor.

Harmony Hall, 24 Washington St., Meetings every Saturday at 11 a. m. and 7 p. m.

Dr. E. B. Tracy, conductor.

Berkeley Hall, 111 Berkeley and Tremont streets. Public meetings every Sunday at 11 a. m. and 7 p. m. Andrew L. Knight, president.

11th Street Hall, 111 North Tremont and 11th Streets. Meetings every Sunday at 11 a. m. and 2 p. m. Wednesday evening at 7 p. m.

Engle Hall, 111 Tremont St., Jr. Secretary, 117 State street.

Engle Hall, 111 Tremont St., Jr. Secretary, 117 State street.

Spiritual meetings at 11 a. m. and 7 p. m., also Wednesday evenings at 7 p. m.

11th Street Hall, 111 Tremont St., Jr. Secretary, 117 State street.

Harmonia Hall, 111 Tremont St., Jr. Secretary, 117 State street.

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Miscellaneous Articles

THE NEXT WAR IN AMERICA.

In his memorable address to the army of the Tennessee, at Des Moines, Iowa, 1876, General Grant clearly intimated that the next great civil conflict in this country would be between Romanism and Protestantism, between ignorance and intelligence. It is a wonder that the clash of arms is averted, and we presume it will come just as soon as Rome deems it expedient to precipitate armed resistance to the school tax. Numerous hints have been given by Romish prelates in this direction, and constant sneers and insults are heaped upon our free school system, and the vilest attacks are being made upon it by its enemies at every opportunity. The American people are extremely good natured and patient, but their patience will soon be exhausted. We can not see how the loyal citizens of this republic can much longer tolerate the insolence of the Romish hierarchy, knowing that it is the avowed purpose of the Pope's representatives in the United States to cripple and destroy the public schools by every means in their power. What can not be done by trickery, as in Minnesota, will be done by electing Romanists and Protestant allies to the various State Legislatures. This plan was the one suggested by Leo XIII. in his encyclical letter of November 7, 1885. Said he: "All Catholics should exert their power to cause constitutions of States to be modeled on the principles of the true Church."

The recent onslaught upon the public schools by E. F. Dunne has awakened many Protestants in this city to a realization of the peril which threaten our schools. He said that our schools are a "standing disgrace to a country claiming to be a champion of liberty," and that "one of our first duties is to wipe away this national disgrace." His precise idea as to how the schools were to be wiped out can only be conjectured. Perhaps he thinks these Hibernian military companies belong to the "holy Roman Catholic Church" are just the thing to accomplish the purpose.

We do not doubt they have the will if they only could find a way. But they well know it would be suicidal to attempt an overt act. How like the ravings of a maniac was this sentence from E. F. Dunne: "There has been forced upon twelve millions of our fellow citizens a school system upon which is the blot of injustice and shame, and those who defend this system would defend any atrocious that will tend to perpetuate the fearful robbery." Is not this a fine compliment to Americans who support and defend their cherished national system of education? They will remember this insult, and Dunne and his Romish sympathizers and abbettors will pay dearly for this.

The Catholics who met in Newark, N. J., in September, gave a blast against the public schools. They sounded the tocsin of war when they resolved that "The public schools are abominable in their very nature." One priest claimed that there is only one school worthy of the name, and that is the parochial school." He said, "It is nothing less than a tyranny, which I can not but call barbarous, for the State to claim the right of educating the children. It is tyranny of the most oppressive character to compel the parents to pay for schools to which they can not send their children." One resolution reads thus: "Let the hand be assured that strikes at our Catholic schools." The motto of that Popish convention was: "No concession to Americanism in any form." All this is ominous. A storm is brewing; a revolution is bound to come.

Well, the American people are growing wiser in this matter. They are watching the course of events and making up their minds as to the best policy in dealing with the enemies of the school system. Against a division of the public funds they have set their faces like a flint, and if the Roman hierarchy gives the word, which, as Mr. Capel said, would be like a click of a trigger, to put a musket at the breast of every collector of the school tax, the hierarchy will sign its death warrant in America, and every armed foe of the schools will emigrate to Canada or purgatory. The people of this country remember the wise words of Garfield: "It would be dangerous to our institutions to apply any portion of the revenue of the nation or the State to the support of sectarian schools;" and those of General Grant: "Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school." We are no alarmist, but events cast their shadow before, and facts seem to point to a war on the school question.—*Protestant Standard*.

SPIRITUALISTS INTERESTED.

Spiritualists all over the country are deeply interested in a Muskegon man who is going to find out all there is worth finding out, or he will know the reason why. He proposes to die in a hermetically sealed jar so that his spirit can not get away before his friends have an opportunity to interview it. He is dying fast of consumption and the big jar is standing at his bed side waiting for him to be popped in just as the death rattle begins to sound. A system of wires passing through the cylinder will enable the living folks to interview the detained spirit provided all the calculations are correct. Of course, a great deal will be settled by this experiment. I no message comes over these wires it will be proved that there is no hereafter and no such thing as a spirit. It is very kind of the Muskegon man to take all that trouble.

[To the editor of the *LIGHT OF TRUTH*.]

The above clipping has been sent to me by two different parties, both parties asking my opinion of the matter. And my answer is that I begin to believe that a fool or a drunk is born every minute. In the first place man's soul is simply an individualized spark of intelligence and nothing more. If, (as I am informed from the spirit side of life) man is a scintillation or a spark from the divine energy, or the great spirit, or the great over-soul, or whatever you choose to call it, then it follows that there is no situation where that spark can be confined any more than the thought of man can be confined. So if any crank on earth wishes to try to confine man's soul and spirit, he can try the matter while he is in good health and not wait until dissolution of the body takes place. Let him shut himself up in his glass case and have it sealed up for an instant, and see if it stops his thought or spirit from penetrating to the utmost ends of the earth.

Spiritual things must be tested by spiritual things and material things will not apply to spirit at all in any case whatever, and here comes in the trouble with many persons in accepting Spiritualism. They can not accept it except in a material way. And to become a true Spiritualist we must accept our spiritual matters in a spiritual manner, and in a spiritual sense.

A glass case is no detriment to the sunlight, and it is just as light inside of it as outside. And so with the illumination called spirit, it can penetrate just as easily as sunlight and in many situations far better. Does our Muskegon experimenter suppose that when a mine caves in and shuts, perhaps twenty-five souls, hundreds of feet below the surface in a solid mass of rock and earth, that their living souls are doomed to live to all eternity within the confines of the earth? Not at all. For there is no situation when a spirit can be confined below or above the earth, in all cases it seeks the divine fount from whence it came.

Fraternally yours,

J. W. DENNIS.

The Church of Rome persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus."

LITERARY REVIEW.

THE NATURE AND AIM OF THEOSOPHY. The Secret Doctrine of the Ancient Mysteries. By J. D. Buck, M.D.

Those who wish to learn what Theosophy is, are understood by those best qualified to know, can do better than to read these admirable essays. Those who are fortunate in being acquainted with the author, will give greater weight to his words. An eminent physician and surgeon, a man who has devoted his whole life to the study of science, pre-eminently honest in investigation and expression, though we may differ from him, we can not for a moment doubt his sincerity. We think Dr. Buck does not place sufficient value on spiritual manifestations, that he places the old "wisdom religion" and the mystic far above their true worth, but his conclusions by a fine balance of these deviations, are in the main such as no Spiritualist objects to. He thus defines the scope of his theme: "Theosophy differs from all known religions in their outer garb, or exterior interpretation, while it agrees with and unifies esoteric or divine wisdom, which is the foundation of all great religions." It will thus be seen that the subject is inexhaustible and co-extensive with *eternal nature*." Exactly the same words apply with equal force to Spiritualism. We accept Theosophy with this definition because it is a part of Spiritualism, which is the living fountain of many old faiths and the actual occult and mysterious presence of demonstration and knowledge in place of assertion to be received by blind faith.

The December number of *Jenness Miller Illustrated Monthly* contains many special features, some pertaining to Christmas tide. Mrs. Jenness Miller has three pages of matter about dress, books, and chat particularly interesting to women and young girls. There are numerous timely articles of interest to the housewife. Miss Mabel Jenness' sterling book on Physical Culture is still given as a premium to subscribers. Price \$1.00 with premium. *Jenness Miller Illustrated Monthly*, 114 Fifth Avenue, New York City.

OH, LORD!

That large body of sciolous popinjays called "The Christian Workers," has recently been holding a convention in Tremont Temple, Boston. We regret devoting the space to such a base use, but can not refrain from taking a little extract from a column report of one day's proceedings as found in one of Boston's great dailies:

Mr. Howland continued: "I used to be all right in my mind—as easy as an old shoe, while my barrel was headed up, but when the Lord took the head out I saw what I was. Why, I saw a lovely young girl the other day, I don't believe she ever kissed a man in her life, and she told me she'd got the Lord, and she was so happy she could kiss a colored man. Why, I used to get so mad, though I kept a smiling face. But when the Lord took the head out, oh, my! how glad I was! And the spirit of God came along, and we just had a little talk, and smash! went the barrel head. When the Lord has talked with you and just given you a little praise, why, you don't care about human praise any more. Dear friends, if you'll let Christ come and live in you, why, there'll be the spirit of Christ in you"—"Time's up," called the president, and though the audience begged for one minute more, both the president and the speaker refused it, saying, "God bless you; get rid of yourselves." Mr. Howland left the platform.

Beautiful, is it not? And this is the kind of stuff that newspapers print to the exclusion of sound spiritual philosophy. A column or two will be given to this rot, while the words of a philosopher or an account of his life and death will be dismissed with a half dozen lines.

SLATE-WRITING IN PUBLIC.

To the Editor of the *LIGHT OF TRUTH*!

On Sunday evening, December 4th, I witnessed one of the most convincing demonstrations of public slate-writing I think I or any other person ever witnessed. We had a fair audience and very harmonious conditions. The seance was opened by Mrs. L. Fitch, who gave tests from the rostrum for about an hour, which gave great satisfaction. Mr. Fitch then took the rostrum and we had a few remarks from his guide which were direct to the point. He spoke of the magnetism and of the necessary conditions it requires for spiritual manifestations. There were at least ten or twelve pairs of slates brought by the audience. I brought a pair which were fastened with screws in each corner, and sealed with wax. Out of the entire number of slates brought by the audience there were only two blank slates; some contained four or five messages. On mine, which were sealed, I got a portrait of my guide, which would do an artist credit. It is pronounced by all who have seen it the most remarkable piece of spiritual work they ever saw. The medium then produced a pair of his own magnetized slates, washed and dried them in the presence of the audience. Then getting a string started down from the platform to have them tied, when a gentleman stopped him and requested to put him to a test, which (after consulting his guides) was readily granted. His request was that he might make a cross on the four sides of the slates, then see if the spirits could manifest. The material used was chalk, and the crosses could be seen in any part of the house. The slates were then tied and given to a gentleman in the audience, and when opened were found to contain several messages, which were all recognized, the writing was in various colors. Now for the test, the gentleman who made the crosses said, "If the writing comes over the chalk marks I am done; but if the marks cover any of the writing, then I know it is a fraud." When carefully scrutinized it was easy to see that all the writing passed through, or rather over the chalk marks. Now these slates were never out of our sight for a second, and there was no chance for deception. It gave such general satisfaction that I thought it my duty to write it up. As for me, my slates could not be purchased at any price, for I know they are of the spirit and could not be otherwise. Mr. and Mrs. Fitch's permanent address is 25½ Sixth Street, San Francisco, Cal. We remain yours in truth,

MR. AND MRS. D. DUNBAR.

No. 3 Haight Street, San Francisco, Cal.

A PROGRESSIVE LEAGUE.

A society called the Patriotic League has been formed, having its headquarters at No. 45 Broadway, New York. Its aim is to educate the youth (of both sexes) of the nation into earnest, intelligent, and patriotic citizens. The league is non-sectarian, non-partisan, permanent in character, and national in scope. A three years' course of reading and study will be pursued, modeled after the Chautauqua plan, by individuals and circles. The course will include subjects relating to the duties and privileges of American citizenship, such as the Constitution, American history and biography, the rise and development of democratic institutions and their underlying principles, which are equally the principles of good character. The management will consist of a council, with the following members: Edward E. Hale, John Jay, Dorman B. Eaton, and James A. Beaver; an Educational Committee (Thomas M. Balliet, Walter L. Hervey, Mary Lowe Dickinson, J. W. Hegeman, Edward E. Hale); Trustees (William L. Washburn, Frank Russell, Henry B. Hammond), and an Executive Committee (John A. Cass, Mary L. Dickinson, Lasalle A. Maynard, Wilson L. Gill).

Ireland, Old Ireland, free and independent Ireland, refused for nearly 1,200 years to acknowledge the Pope, and pay to him St. Peter's Pence, and he brought them into subjection by the sword of England.

SPIRITUAL BOOKS.

For Sale at the Office of

THE LIGHT OF TRUTH,

Room 7, 202 Race St., CINCINNATI, OHIO.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remit by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Stamps will not be taken for payment.* Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 202 Race Street, Cincinnati, O.

The Convention of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal in its exposures of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man who has a desire to know what goes on in their church, their religion and their God. Price \$1.00 paper. \$1.25 cloth. Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 202 Race Street, Cincinnati, O.

The Water Wonder, by Dr. F. W. Stevens. A narrative of startling phenomena occurring in the case of Mary Luray Vennum. Added to the above is a section from "Dr. Stevens' Case," entitled "Psychical and Physio-Psychological Studies." Marc Reynolds, A Case of Double Consciousness," which is often referred to by medical authorities. Pamphlet \$1.00.

Origin, Development, and Destiny of Man, by Dr. F. W. Stevens. A new scientific and philosophical treatise on this subject. Contents: Spiritualism; Fundamental Principles; Matter, Force, and Spirit; General Laws; Formation of constellations, systems, suns, planets and satellites. Origin of meteors and comets; the organic kingdom; Man's origin and powers; the spiritual body, etc. Price \$1.00 cloth and gilt, \$1.25 paper cover, 50 cents postage.

Spiral Roads to the Wide, Wide World, by Dr. F. W. Stevens. A series of experiences in earth life and other spheres, and their many incarnations in earth life and other worlds. Given through the Sun Angels' Order of Light. A novel that goes beyond earth life in 240 pages. Handsome cloth binding; gilt lettering. Price \$1.00, postage 25 cents.

Christianity a Fiction, by Dr. J. H. Menden- hall. The astronomical and astrological origin of all religions. In poetic form, with "Introductory" and "Notes of Explanation" in prose. Price 25 cents.

Beyond the Veil, by Dr. J. H. Menden-hall. A record of real life in the beautiful country over the river and beyond. Price 50 cents.

Lacy Warnings, the most remarkable and valuable record of spirit phenomena ever given to the world up to the middle of this century. Price \$1.00 paper, \$1.25 cloth. A series of more recent revelations. By Geo. S. Pidgeon. Price, paper cover, \$1.00 cloth, \$1.25.

Lyceum Lessons, by G. W. Kates. Being a series of questions and answers in lesson form, exercises upon each lesson, and a series of exercises upon each question. Price \$1.00 paper, \$1.25 cloth. A series of more recent revelations. By Geo. W. Kates. Price \$1.00 paper, \$1.25 cloth.

What Was Jesus Christ? by Mrs. Colby-Luther. A critical lecture delivered before the Brooklyn Society of Spiritualists, Dec. 13, 1885. Price 25 cents.

Cause and Remedy of the Present Financial Condition of the Country, by Mrs. Colby-Luther. Lecture delivered at Albany, N.Y., May 23, 1889. Price 25 cents.

A Funeral Sermon, by Mrs. Colby-Luther. Prefaced by a memoir to "Richmond Telegraph" of June 25, 1889. Price 25 cents.

Elijah Allard, Victim of Social Slavery, by Col. Elijah Allard, L. McCracken, L. McCracken, 168 pages. Price 25 cents, postage 25 cents.

The History of Jesus, and the Mythical Genesis and Topology of Equinoctial Christology, by Gerald Massey, who proves irresistibly that Christianity is a borrowed from the ancient Egyptian religion. 240 pages. Price, paper, 50 cents; cloth, 75 cents postage 8 cents.

A. Sprague's Experience in the Spheres. Price 25 cents.

Tree and Serpent Worship. Price 16 cents.

The Relation of the Spiritual to the Material Universe, by Dr. J. H. Menden-hall, new edition, enlarged and revised, by M. Parady. Price 25 cents.

The Origin of Life, or Where Man Comes from, new edition, enlarged and revised, by M. Parady. Price 25 cents.

The Development of the Spirit after Translation; the Origin of Religion, by M. Parady. Price 25 cents, postage 1 cent.

The Process of Mental Action, or How We Think, by M. Parady. Price 15 cents, postage 2 cents.

Jesus Christ a Fiction, Founded upon the Life of Apollonius of Tyana, transcribed by M. Parady. Price 25 cents.

The Relation of the Spiritual to the Material Universe, by Dr. J. H. Menden-hall, new edition, enlarged and revised, by M. Parady. Price 25 cents.

The Origin of Life, or Where Man Comes from, new edition, enlarged and revised, by M. Parady. Price 25 cents.

The Irresistible Conflict, or the Battle between the Rich Robber and Poor Producer, by Moses Hull. Price 25 cents.

Wayside Jottings, by Mattie Hull. Essays, sketches, poems, and songs, gathered from the highways, byways, and hedges of life. Price 25 cents.

Experiences of Samuel Bowles in Spirit Life, including Later Papers, Carrie E. S. Twing, medium, 91 pages. Price 25 cents.

Confronts in Spirit Life, and Recent Experiences of Samuel Bowles in the first five Spheres, Carrie E. S. Twing, medium, 142 pages. Price 25 cents.

Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, medium, 207 pages. Price, paper, 50 cents; cloth, 75 cents postage 5 cents.

Progression, or How Spirits Advance in Spirit Life, the Evolution of Man, by M. Parady. Price 15 cents, postage 1 cent.

The Relations of Science to the Phenomena of Life, by M. Parady. Price 10 cents, postage 1 cent.

All About Devils, by Moses Hull. An Inquiry as to whether Modern Spiritualism comes from its satanic majesty. Price 25 cents.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

The Ladies' Aid Society will meet in Grand Army Hall, Wednesday afternoon, January 4th, at 2 p.m. All interested in the work are cordially invited to attend.

We wish our readers and friends a Happy New Year, in return for which we request them to cease bring "poetry" at us. We already have enough for the whole of 1893.

The *Psychical Review* for December contains a valuable article from our co-worker and contributor, Dr. J. R. Buchanan. The article considered is on "The Science of Psychometry."

Wanted test mediums and speakers of good moral habits. For terms and dates apply to Wm. Kline, vice-president of New Orleans Spiritualists Association, 197 Canal St., New Orleans, La.

The Ethical Spiritualists hold services Sunday at 3 p.m. at 227 Main Street (Lincoln Inn Court), and at 7:30 p.m. at Hayman's Hall, Newport, Ky. Short lectures, talks, and psychometric readings by Mrs. M. E. Ricker, assisted by others.

—1892-1893.—A grand spiritual watch-meeting will be held by A. Wilts, assisted by trance, slate-writing, materializing, and trumpet mediums, and given for the benefit of the Society of Union Spiritualists, at G. A. R. Hall, 115 West Sixth Street, New Year's Eve, Saturday, December 31st, 1892. Tickets 50 cents.

The Ethical Spiritualists of Cincinnati will hold services Sunday afternoon at 3:30 o'clock at 227 Main Street (Lincoln Inn Court—first floor), this city. At 7:30 p.m. services will be held at Hayman's Hall, corner Fifth and Monmouth Streets, Newport, Ky., both services being conducted by Mrs. M. E. Ricker.

We are sorry to announce the illness of our worthy chairman of the Free Circle, Mrs. J. Clegg Wright, trusting, however, that kind feelings and good thoughts from our benevolent readers, added to her own, will be all the physic needed for complete restoration. Love is the greatest healer and safeguard against all ills of the flesh.

Brother Willard J. Hull spent the larger portion of the last week in our city, and honored us with his genial presence much of his time. Mr. Hull is now in the front rank of popular and progressive speakers, and much sought after in consequence. His engagement's card is nearly always filled, and he never fails to please or instruct wherever called.

Eugene W. Ward, a well known Spiritualist and former member of the Union Society, was stricken with heart disease on Christmas Eve, while out walking with a lady friend, and passed over shortly after. Funeral services over the remains were held at the residence of his brother-in-law at Madisonville, Tuesday afternoon following. Peace attend him in his new birth.

Mr. P. King, of Ludlow, Ky., a prominent Spiritualist, called at our office last week. Mr. King is in the silver-plating and repairing business, having had many years' experience in that line, and any orders for replating or repairing of cutlery, table-ware, silver ware, or jewelry left at this office will be promptly forwarded to him. His address is 49 Ash Street, Ludlow, Ky.

Professor J. Clegg Wright, of this city, who has been ill in New York for the past month, though not preventing him from attending to his missionary labors, has gone to Philadelphia, where he lectures the first Sunday in January (tomorrow). Mr. Wright has also a new book in press, which will be ready for sale in a week or ten days. Its subject is "Re-incarnation," and will undoubtedly furnish interesting reading. Address of the author is Box 413, Cincinnati, Ohio, although a letter addressed to Newfield, N. J., will always reach him at an early date when lecturing in the East. We also solicit in behalf of Professor Wright some happy thoughts that will cheer him up and restore his health.

Last Sunday being Christmas day Mr. J. Frank Baxter made his sermons or lectures appropriate to the occasion at the services of the Union Society, G. A. R. Hall. Also did his music partake of the festivities of the occasion. Particularly well rendered was "The Star of Bethlehem" at the evening services, which elicited generous applause. Mr. Baxter's singing in general is a beautiful feature in his program of exercises, especially as he is such an accomplished musician. Accompanying himself on the organ permits of a harmony between the vocal and instrumental parts that lends a charm to the rendition, otherwise not attained perhaps. Thus with his fine lecturing, his music, and his marvelous tests of spirit-return and presence, Mr. Baxter is a muchly gifted instrument of the immortal world.—His subjects for discussion last Sunday were Christmas sermons, in a measure, though of more practical value to the real student, or one who is weighing evidence rather than faith or his heart's emotions on such an occasion as this. Mr. Baxter recalled the generally accepted facts of Christianity's rise from the life and teachings of Jesus of Nazareth, and the reason of celebrating the birth of one to whom they owe their religion. He did not doubt his existence as some do, though he believed his birth to have taken place in Spring rather than Winter. According to the record Jesus was born at the time of the tax-gathering. History places this at the beginning of Summer. That the shepherds were guarding their flocks in the fields at night about this time also points to a period of warm weather. But the 25th of December was probably taken from the sun-worshippers, which celebrated it as the beginning of a new solar year, but made applicable to the celebration of the Christian new year. Most of the past religions have some connection with the sun, and thus some of it has got into Christianity in its incipiency.—While Mr. Baxter did not accept the superstitious beliefs, a connection with Christ and Christianity, he saw no objection in celebrating the birth of the Nazarene; for should he return as a mortal, only Spiritualists would accept or recognize him after all. Christianity of to-day is a departure from that of Jesus. The latter never belonged to any sect, never preached in a church, drew no salary, never wrote a sermon or advertised it, never proposed a church fair; but he did go among sinners, visited the sick, healed without a license, etc. So, should he appear to-day he would hardly be known by his adherents. The manner of celebrating Christmas also has something spiritual about it which recommends it to Spiritualists. The ancient Druids believed that spirits sought shelter in evergreens in Winter and remained till Spring, and that by decorating their houses with it they also invited good spirits with their accompanying influences to come in. The English obtained their custom of decorating homes and finally churches the 25th of December from these Druids. Besides that it is a day that makes the sympathy of all hearts flow, and heaven be blessed for sending such a day to mankind. It is not merely a holiday but a holy-day when all are engaged in a labor of love, one trying to make the other happy. Furthermore it is an angelic celebration, the whole history of the Nazarene being enveloped in angel or spiritual visitations, manifestations or mediumship. The story of angels flows more consistently from the lips of Spiritualists than those who would ridicule us for believing in spirit-return. And as for the humble origin of Spiritualism, we can point to its parallel in Christianity. Mr. Baxter closed this interesting address with compliments of the sea son to all friends, and a beautiful original poem. After this twenty one spirit tests were given, which were remarkable as such, and for which the medium deserves the best thoughts of all Spiritualists who have the cause at heart. Next Sunday his subjects for discussion are "Happy New Year" in the forenoon, and "Spiritualism's Gift" in the evening.

Fort Wayne, Ind.

The News of recent date gives an extended account of a seance held there, in which Mrs. S. Seery was the medium. About ninety persons were present, and among them some of Fort Wayne's most respected citizens. The usual manifestations took place, which are germane to Mrs. Seery's (now Mrs. Hibbits) mediumship, an idea of which can be had from the following extract:

Many tests were given and recognized. One voice addressed Mr. R. F. Horstman in low German, and carried on quite a conversation, and sang a song in that language with Mr. Horstman. The voice then addressed Mrs. Smith, giving name, and said that he died and was buried at sea. Mrs. Smith said that the name and circumstances of death and burial were correctly given. A real good time is anticipated like those so often enjoyed twenty-five or thirty years ago.

In Monroe Centre correspondent of recent issue, last sentence should read "any of the above phases" for "many of the above places."

Philadelphia, Pa.

On November 17th I closed a month's engagement with the First Association of Spiritualists of Philadelphia, Pa. This society is one of the oldest organizations representing the spiritual cause. Mr. Benner, the president, is a pleasant gentleman and has a genial way of putting the speaker in their best mood for their work with his introductory remarks. Officers and members are sociable, which is always very sustaining to a stranger appearing for the first time in a place where all surroundings are new.

I was invited by Mr. Marvin, the treasurer of the society, and Mrs. Currier, one of the trustees, to visit Parkland Camp-ground, a pleasant resort, twenty-two miles from Philadelphia, where, in close proximity to this city, many find it convenient through the months of the warm season to remain with their families, going to and from, morning and night, to their places of business in the city. For five weeks or more good talent is employed to feed the minds of the spiritual and intellectual aspirants that come in great numbers during the opening of the regular camp season. All phases of phenomena to demonstrate immortality are encouraged, so I was told by my informant.

I must not forget to tell your readers of the beautiful scenery that greets the visitor upon the right and left coming from either north or south upon the line of Reading Railroad. It is one inspiration of the sublime, gathered from the mountainous grandeur that present a constant change of the beautiful, with the bright waters of the Susquehanna and Nesbanning. The latter takes its course along the south side of this angel-enchanted spot, and gives recreation to its thousands of visitors each season in boat riding and fishing. Lovelyst palatial residences present a wonderful appearance, until one holds his breath to get a closer look at the magnificence of their architecture, while borne with lightning speed by the swift course of steam, up or down through the valley, and alight at Parkland, with its more than one hundred cottages, nicely painted, with its plots here and there of fragrant, blooming flowers. A fine pavilion, where old and young can trip the light fantastic toe to music which is of the very best through the season. A good hotel and restaurant, a hall to protect assemblies when the weather is inclement, a speaker's stand, a fine-seated, open air auditorium, and many more conveniences I might mention, more in process.

The friends of both associations are wisely considering plans, which we believe will ripen into that which will not be second to any in the interest of our cause. Go faithfully on, friends, the gates of heaven are ajar, and the angels will help those who bravely press forward. Respectfully,

MRS. MARY C. LYMAN.

Hamilton, Can.

We had another glorious meeting. The services opened with a hymn and an invocation by my spirit guide; afterwards several gentlemen (hitherto skeptics) stood up in the body of the hall and publicly testified to the presence of spirit power in the seances given by Mrs. Jacobs, of Indianapolis. From names given and the tenor of the messages rendered no alternative was open to the speakers but to accept the spiritual hypothesis of spirit-return as the only true one accounting for the remarkable phenomena presented.

A Mr. Hugh Robinson expressed himself as heaven-blessed, and thanked God and those present that the Light of Truth had indeed been given to him. I predict a store of good spiritual things for our brother, his magnetic nature and spiritual earnestness is ample guarantee that his reward indeed will be rich.

Mr. J. Blois Smith, a gentleman of education, is another valuable acquisition in the ranks of spiritual workers, and one qualified at any time to give utterance to the spiritual philosophy and teachings, should necessity arise for his assistance.

The work must go on all the time, there must be no break in the chain of progress. The cause wants men of educational ability to do battle with orthodox and skeptical people in a sound, rational, and logical manner. Intellectuality and refinement, blended with a thorough knowledge of the subject, will convince more people of the claims of Spiritualism than all the verbosity to overheated arguments so often resorted to by many would-be philosophers. Let us all educate the public as to what Spiritualism really is.

GEO. W. WALROND.

Louisville, Ky.

Our church is having a perfect feast of spiritual things, delivered through the lips of our esteemed brother R. H. Kneeshaw. Our audiences increase at every service, Sunday, December 18th, our audience completely filled Euclid Hall, and the lectures and tests met with a responsive appreciation, seldom witnessed. The congregation having the choice of subjects selected, "Mind and its relation to matter" and the "Ministry of angels." Our hall echoed with the applause, which the speaker's lucid presentation of facts and masterly eloquence readily elicited. Space even forbids a synopsis of these wonderful discourses, but the general verdict was that they were too good to be lost and should have been fully reported and go through the spiritual press to a larger number than our hall can accommodate.

It is almost impossible to do justice to the spiritual gifts of our esteemed brother, who as a speaker, clairvoyant, and improviser of poetry and song is perhaps unequalled.

I am happy to state that our church is negotiating with Mr. Kneeshaw with a view to obtain his services for another month at least, as officers and members alike recognize in his labors the requisite element of successful ministry, for in three weeks' services he has doubled our attendance, and more than doubled the receipts, and imparted a spirit of harmony appreciated by all.

Mr. Kneeshaw's present address is 328 Chapel St., Louisville, Ky.

H. R. WARDELL.

Rochester, Ind.

One of the most successful quarterly meetings that has ever been held by the Indiana Association of Spiritualists, has just closed, after a three day's session at Rochester, Ind. Rochester is a small city of 3,500 inhabitants, and might be called a church city, as the social element is largely influenced by church membership. Yet a small band of Spiritualists united their forces under the leadership of Major Bitters, leased a hall, furnished it with opera chairs, carpet, pictures, upholstered furniture, etc., and called themselves the Progressive Thinkers. The hall is lighted with electricity and presents a beautiful appearance.

The local society took entire charge of the quarterly convention. The speakers, mediums, and many of the guests were entertained in private families, others stopped at hotels where half rates had been secured for them, and everybody was entertained elegantly. The attendance was very large, many being unable to get even standing room. The speakers were Mrs. Colby-Luther, Helen Stuart-Richings, W. C. Hodge, and others. The mediums were W. C. Hodge, Dora Downey, Mrs. Annable, Mrs. Hinkle, and others.

Mr. Hodge has been secured by the society to lecture for two months, holding services every Sunday.

Many thanks are due the Progressive Thinkers for the cordial reception given the quarterly convention of the Indiana State Association.

FLORA HARDIN, Secy.

NOTES FROM ALL POINTS.

Kansas City, Mo.—G. H. Brooks writes that the society here has re-engaged him for the months of January and February, to lecture and give readings. The meetings are well attended. A lyceum is now in process of organization, and a Ladies' Aid is to follow next. A basket social and dance was announced for last Wednesday. We trust that Brother Brooks will be encouraged in his efforts and good will in the cause.

Sturgis, Mich.—You may inform your readers that "the oldest spiritual church on this planet" is to be re-dedicated January 8, 1893. The old building has been under repair the past couple of months, a new steel roof has been put on, and the inside has been frescoed, a new and more modern platform erected, the seats and aisles changed and the floor newly carpeted, altogether the house has been rejuvenated. The speakers will be Mr. French, of Clyde, O., Rev. Geo. Buckley, Unitarian minister, of Sturgis, and another. A real good time is anticipated like those so often enjoyed twenty-five or thirty years ago.

THOS. HARDING.

In Monroe Centre correspondent of recent issue, last sentence should read "any of the above phases" for "many of the above places."

Subtle and Fine.

No remedy known enters the delicate tissues of the throat and lungs, as does Dr. Hoxie's Certain Croup Cure. It checks coughs of long standing, removes soreness of the chest, cures night sweats, and relieves the fever and chills so aggravating to consumption. It contains opium in any form and causes no nausea.

50 cts. A. P. HOXIE, Buffalo, N. Y., Manufacturer.

OBITUARY.

On the evening of December 10th, we received a telegram to come to Monmouth, Kan., the next day and deliver a funeral oration. The funeral was to take place at two o'clock in the afternoon. Through the ill-arranged management of the train service we were delayed until four o'clock. The friends having given up our coming, had proceeded to the grave, and the coffin was lowered when we arrived. We then learned that the deceased was Dr. Aaron W. Doan, an old and esteemed resident of Monmouth, who had been living there for over twenty-four years and had assisted in reclaiming the country from the domination of wild beasts, Indians, and outlaws and placing in their stead a sober, thrifty, and cultured people.

After a few cursory remarks at the grave the friends were dismissed with an appointment for the funeral oration to be rendered at the village at 7:30 that evening, at which time a large audience assembled.

Dr. Doan was a firm and outspoken Spiritualist, he was sixty-two years of age at the time he passed over. The doctor stood high in his profession as well as in the esteem of his neighbors.

We were informed that he "died without an enemy." Dr. Doan was a man of strong convictions, he was honest in his purposes; just in his dealings, courteous in his intercourse with his fellow; kind of heart, sympathetic by nature; forgiving of the erring. An indulgent father, an affectionate husband, and a progressive citizen. Several informed us of Dr. Doan that they were led out of the darkness and doubts of Christianity into the truth, light, and love of Spiritualism. When the angel of death, white-winged and peaceful, kissed his eyelids down it seemed but the creeping sleep of contentment falling upon him. Thus this good man passed away.

G. H. WALTERS.

Three years ago my son received injuries in a saw-mill from which he died. Now returns his spirit and writes:

It is now three years, mother dear,
And still I leave your side
With you, true and loving child.
Your care I often help to soothe
As in bright grace I grow.
For spirits sweetest labor is
To lighten others' woes.

MRS. ELLEN H. WHITE.

Fort Worth, Tex.

Sunday December 18th, at the hall of the United Spiritualists the Spiritualists of the community gathered in force to hear Mrs. Mattie E. Hull, the well-known inspirational speaker, make her initial address to the people of the Lone Star State. Mrs. Hull's fame has preceded her, and in consequence the conditions of "standing-room only," with many standing, was the result. Mrs. Hull opened her address with a beautiful poem, followed by a lecture, which for depth of logic, conciseness of argument, and breadth of knowledge, was the result. Mrs. Hull's address was well received, and the audience responded with many standing, was the result.

The audience embraced many non-believers and spiritual skeptics, and Mrs. Hull has received numerous requests from this class for private interviews, and the evidences are that her spiritual power among us will result in lasting benefit through the number set to thinking and convinced by her.

We only hope we can persuade her to lengthen her stay in our midst.

A HAPPY READER.

Dubuque, Ia.

Yesterday afternoon at Liberty Hall the Progressive Spiritualist Society presented its president, Dr. O. G. W. Adams, with a gold-headed cane in recognition of the efficient service he has rendered the cause of Spiritualism in Dubuque.

The Sunday-school and members tendered him a rising unanimous vote of thanks for the interest he has taken in their welfare. In replying to the presentation remarks, he said that tongue could not express the feelings that swelled within his bosom. He would always be ready to do what was in his power for the needy, and the society. The society, he was glad to say, was getting onto a sure foundation, and would have some first-class mediums here shortly.

On next Sunday there will be a Christmas tree for the Sunday-school scholars. The parents of the scholars are invited to attend. A pleasing program will be prepared.—*Telegram* of the 19th inst.

Important Notice.

Will all leaders of lyceums, societies, assemblies, and also all officers of spiritual camps north kindly send me their names and addresses, as I wish to forward them notices of meeting in Florida this winter to form a national spiritual camp, as it is especially desired to make it truly a national assembly in every sense.

W. S. ROWLEY, M. D.

9 Glenn Park Place, Cleveland, O.

Christmas 1893—New Year 1893.

The Baltimore and Ohio Southwestern R. will sell excursion tickets December 24th, 25th, 26th, and 31st and January 1st and 2d, good for return passage to and including January 3d, 1893, and one and one-third fare for the round trip as follows: Between all stations on its lines; from stations west of East Monroe to all points on the Baltimore & Ohio R. R. west of and including Pittsburgh and Sandusky, via Midland City, and from all principal stations to points on the Ohio & Mississippi R. R.; Queen & Crescent Route; Kentucky Central R. R.; Louisville & Nashville R. R.; Nashville, Chattanooga & St. Louis Ry.; Cleveland, Cincinnati, Chicago & St. Louis Ry.; Newport News & Mississippi Valley R. R.; Louisville, New Orleans & Texas Ry.; Cincinnati, Hamilton & Dayton R. R., via Cincinnati, Muskegon & Wellston; Cleveland, Akron & Columbus R. R.; Valley Ry., via Midland City; Ohio Southern R. R., via Thrifton or via Jackson; Columbus, Hocking Valley & Toledo R. R., via McArthur Junction or via Athens; Toledo & Ohio Central R. R. Extension, via Stewart Ohio River R. R., via Parkersburg; Cleveland & Marietta R. R., via Marietta; Zanesville & Ohio River R. R., via Marietta.

For further information inquire of ticket agents.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

These